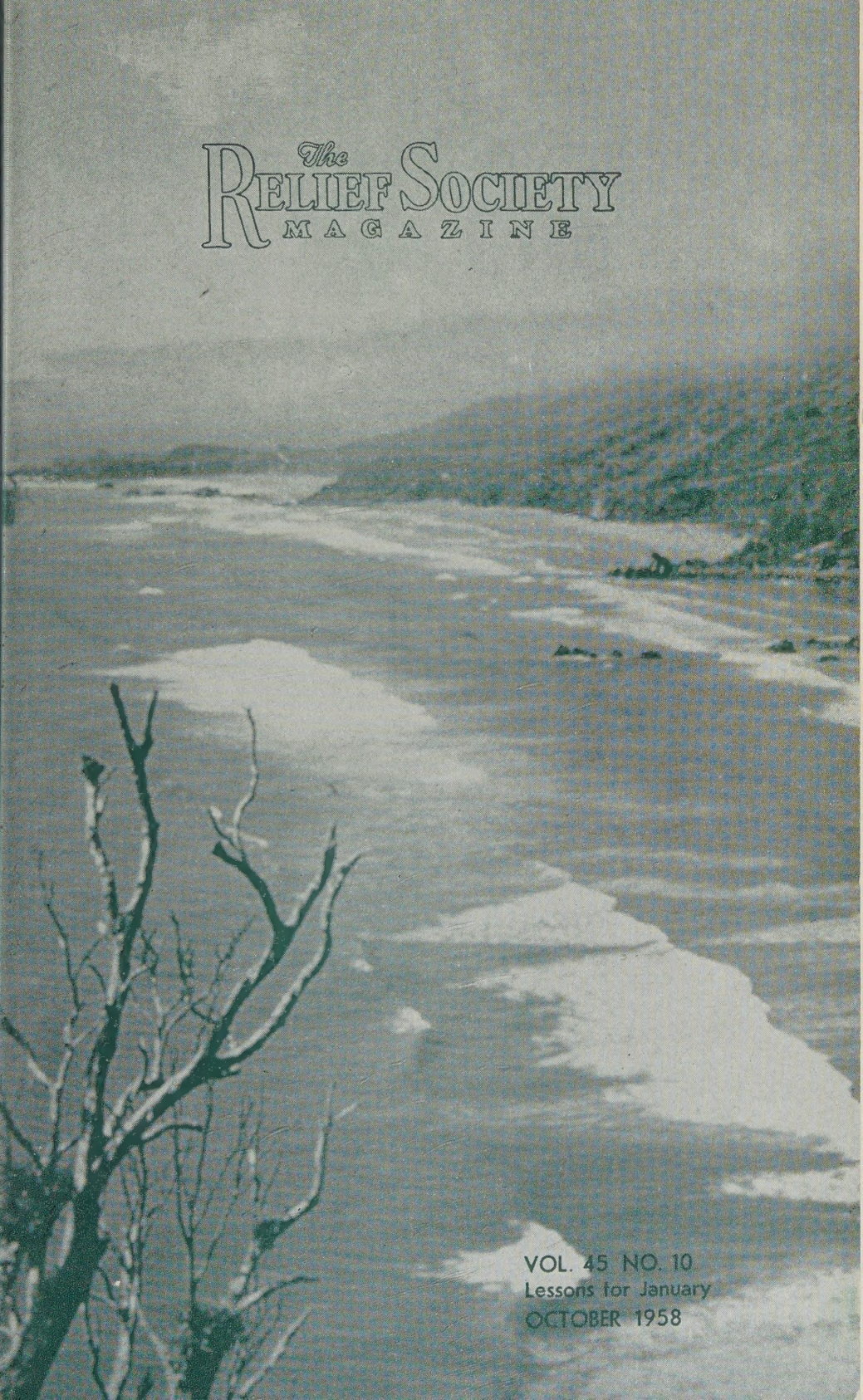

VOL. 45 NO. 10
Lessons for January
OCTOBER 1958

Sung in October

Dorothy J. Roberts

A moment comes to earth when time stands still
As autumn shadows flow into one sea
Of shade at sunfall, and the amber tree,
Like a lamp diffused outside the window sill,
Leaves not a stain of darkness on the lawn.
And though no gilded shafts of sunlight rise,
No obelisks of light from earth to skies,
The creeping shapes of darkness, all, are gone.

Peace moves like mist above the quiet land,
No pattern pulses on the sunless floor,
The globes seem painted on the sycamore,
A task lies folded by the resting hand.
A moment comes to all when life stands still
As twilight pauses on the heart and hill.

The Cover: Scene on the West Coast of South Island, New Zealand
Photograph by Wendell B. Mendenhall

Frontispiece: Autumn in Maine
Luoma Photos

Cover Design by Evan Jensen

From Near and Far

I especially appreciate the course of study outlined by the General Board. It truly gives each member who reads the *Magazine*, a well-balanced understanding of the important things in life, literature, theology, social science, sewing, work planning, and in the many other helps given. The stories are lessons in themselves. I enjoyed the April editorial "Swifter Than a Weaver's Shuttle," by Helen W. Anderson, very much. The story "The Heart of the Home," by Frances C. Yost in the April *Magazine* was excellent. I always enjoy stories by this author as her stories are so true to life and always a personal lesson in living can be learned by reading each of them. The Relief Society sisters in the South are deeply grateful for having such a wonderful *Magazine*. It has been such a help to us in our work and development, as most of the branches have been organized only a few years and progress has been made through diligent, combined effort, and the *Magazine* has been our source of contact with the work of Relief Society.

—Mrs. Hazel Clark
Work Director Counselor
Southern States Mission
Eglin Air Base, Florida

Mary Nuffer's letter in the August *Relief Society Magazine* reminded me that I had not written and told you, nor Edna Day, how much I liked her "Wee Pine Knot" (Third Prize Story, March 1958). It carried a very pertinent lesson. I asked my own girls to be sure and read it. I am always delighted to see one of Florence Dunford's stories ("Papa and His Grapes," May 1958), and I enjoyed Olive Burt's serial "Elizabeth's Children." Perhaps it would save space if I just said I enjoy the *Magazine*. With two exceptions, I have every year's *Magazines* since 1919. The earlier issues were my mother's. It is interesting to see how the *Magazine* has grown and developed, and how much closer to our needs the later ones are.

—Dorothy Clapp Robinson
Boise, Idaho

I have recently had a rather long illness from which I am now thankfully recovered. For quite some time I was unable to interest myself in reading of any kind, but as I began to feel better I very much enjoyed the special short story issue of *The Relief Society Magazine* (April 1958). I passed this *Magazine* on to two of my fellow patients in the hospital, and they were quite impressed with the wide field the *Magazine* covers. I was privileged to have a few gospel conversations with them. I certainly missed my association with Relief Society during those months, but was uplifted by willing help and visits from the sisters of the branch during those months. I trust and pray that this work may go forward, and that we may do much good in the name of the Lord.

—Minnie Selkirk
Newcastle on Tyne
England

I surely enjoyed the July issue of the *Magazine*. Thanks to Jean Ridges Jennings ("You Can Sew—V. Pressing") I have learned several new sewing tricks. Dorothy J. Roberts' "The Olympian Rain Forest" was wonderfully descriptive and interesting to me. I found Enola Chamberlin's touching poem "With You Away" poignantly lovely. Thanks again for a wonderfully *big* little *Magazine*.

—Elsie McKinnon Strachan
Santa Ana, California

I love the *Magazine* very much. The poems, short stories, recipes, and the lessons all have been inspiring to me, and have helped me to assume responsibilities which before studying the *Magazine* would have frightened me. Now, with these good recipes, I am confident in having guests come to our home for dinner. Now in the last few issues we have directions for learning to sew. I am going to start from the first issue and read all of the sewing articles.

—Eldora Jane Williams
Waterloo, Iowa

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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Whom and Where Will You Marry?

ElRay L. Christiansen

Assistant to the Council of the Twelve
President, Salt Lake Temple

A wholesome couple, who after their marriage had come into the Church as converts, came recently with their family of young children to the temple to receive their endowments and to be sealed as a family. They had come from a distant city. The husband made it known that his wife was suffering from a disease which is considered incurable. It was a real struggle for her to gather sufficient strength for the temple services. But when she and her husband kneeled at the altar and were there sealed as husband and wife forever, a smile of deep satisfaction came over her beautiful countenance. Then when her young children, dressed in white, were conducted into the sealing room, she wept with joy. After the children had been sealed to their parents and the family were promised that if they were faithful, they should come forth in the resurrection as a family, she said quietly to them, "It doesn't matter now. We'll be together again and forever. It doesn't matter now!"

Well, no doubt it didn't matter nearly so much as it would have if that family had not had the wisdom to act and not procrastinate; to take hold of their blessings while they were obtainable. The assurance that there would be a grand family reunion, even though some members of the family were taken by death, gave that father and mother, as well as their children, the courage and the fortitude to meet the hazards of life.

To be together forever with those you love most! What a blessing! What comfort! What anticipation! Sealing of families for time and eternity is one of the greatest blessings that ever was conferred upon the human family. Yet it is a principle which has always existed with God. If in this life only we have the hope of association with our companions and with our children, the purpose of rearing families would be comparatively meaningless. We are living not merely for the moment, but for eternity.

Our temples, those costly structures which have been built in the past and which will continue to be built, are prepared primarily as sanctuaries wherein ordinances and powers may be given to make possible the perpetuity of home and family — wherein husband and wife and children may be bound in an everlasting union transcending the limitations of this mortal life. What a meaning this principle gives to marriage; to the home and to the family! To preserve the family relationship here and hereafter is, perhaps, the most important purpose of life, and of the gospel. That such relationships and associations hereafter should be possible is consistent

ith reason. All righteous parents, ll righteous people have a natural, nborn desire to associate forever ith those they love.

But it is consistent, also, to beeve that we must conform to the ws and to the conditions that nake such associations possible. God s a God of order; a God of law and ot of confusion.

For all who will have a blessing at my ands shall abide the law which was ppointed for that blessing, and the conitions thereof, as were instituted from efore the foundation of the world (D & C 132:5).

OF course, the time to be married right is when we are married. Surely the Lord delights in seeing our Father's children take hold of their blessings as soon as they are made aware of their availability. Some couples, like the one mentioned in the beginning, are married before they are made acquainted with the principle of marriage for eternity. In these cases permission is given for such people to enter the temple and receive their blessings after civil marriage, provided they are living lives that are worthy in every way to do so. Temple ordinances for the dead are intended for those who have died without a knowledge of the gospel, but who would have accepted it had they been permitted to live. Those who have been taught the necessity of entering the temple, there to receive the ordinances of the endowment and of sealing and then through indifference refuse or neglect to do so, are placing in jeopardy the exalted status that could be theirs in the life to come. Indeed, now is the day of our salvation!

Through the prophet Amulek the Lord has said very pointedly:

For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors . . . . for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed . . . (Alma 34:32,33).

The people to whom Amulek was speaking had had the gospel taught to them. They knew what was expected of them if they qualified themselves for the fulness of joy in the life to come. We have in this life opportunity to repent and to prepare ourselves (if we do not delay that repenting too long), but none of us may expect to have a second chance to live our mortal lives. Someone has wisely said: "Now is the time to take hold of your blessings."

Not long ago a sixteen-year-old girl was asked to speak in one of the sessions of a quarterly conference. She had been given only ten minutes to clear her mind and evaluate her blessings. With deep feeling she said, "I am grateful for wise parents. They have carefully helped me to chart my course in life. Many times my mother has encouraged me to live a pure life so that I could look forward to entering the temple in a few years. Whenever I have gone on a date I have, upon returning home, sort of 'reported in.' Even though my parents might have retired, I usually sit on the side of their bed and tell them everything. My desire is to be married worthily in the temple to a boy worthy of taking me there and I don't want to do anything that would disqualify me."

WHAT a blessing to children are parents wise enough and sufficiently concerned to counsel with their children and warn them against the pitfalls of life; parents who explain the blessings the temple brings, and who inspire their children to look forward to entering one of these holy places in worthiness. In giving counsel to the members of the Church, Brigham Young said:

> Be careful, O ye mothers in Israel, and do not teach your daughters in future, as many of them have been taught, to marry out of Israel. Woe to you who do it; you will lose your crowns as sure as God lives (*Discourses of Brigham Young*, page 196).

If parents do not take the pains to teach their children all of the principles of the gospel as soon as they are old enough, the condemnation will be upon the parents. To teach our children ". . . the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands," and other principles of the gospel, including the principle of eternal marriage, is a strict commandment of the Lord (D & C 68:25).

In this teaching of children, fathers and mothers must not rely entirely upon the Church to direct the thinking and the lives of their children. The Church can only supplement the efforts of the parents, and it is not sufficient that parents merely admonish now and again. What we wish our children to seek must be spelled out in the lives of their parents. Even though our sons and our daughters may forget much of what they hear, they will never forget that which they feel. The emphasis that parents place upon the things of life has a lasting effect upon the children. If, therefore, our sons and our daughters know that we place highest in the values of life the blessings received in the temple; if children see their parents living on a high plane, keeping all the while the commandments, and observing the laws of God, it will have a lasting effect upon them. As a rule, the teaching that is done by exemplary living has a greater impact upon the lives of children than does any other form of teaching. One can preach a better sermon with his life than with his lips.

While living proper lives, parents should actually teach the relative values and blessings extended in connection with marriage in the temple with those received elsewhere. This can be done without discussing the sacred temple ordinances themselves. At least, young people should understand the fact that when members of the Church are married outside of the temple they can be married only for the duration of their lives in the flesh, and that when they die their marriage ceases to exist, even if they are worthy to enter the celestial kingdom. For, if they are permitted to enter into that kingdom, they do so as servants, not as sons and daughters. They are not entitled to nor qualified for the fulness of the celestial kingdom. The Lord has said of these:

> Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

For these angels did not abide my laws; herefore, they cannot be enlarged, but main separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever (D & C 132:16-17).

In light of this revelation the thought may enter the minds of some as to the status of those unmarried women who would have entered into the marriage covenant but have not had opportunity to do so, under the proper conditions. I take the liberty to quote here a beautiful statement made by President Joseph Fielding Smith in regard to this. Said he:

You good sisters, who are single and alone, do not fear, do not feel that blessings are going to be withheld from you. You are not under any obligation or necessity of accepting some proposal that comes to you which is distasteful for fear you will come under condemnation. If in your hearts you feel that the gospel is true, and would under proper conditions receive these ordinances and sealing blessings in the temple of the Lord; and that is your faith and your hope and your desire, and that does not come to you now; the Lord will make it up, and you shall be blessed — for *no blessing shall be withheld.*

The Lord will judge you according to the desires of your hearts when blessings are withheld in this life, and he is not going to condemn you for that which you cannot help (*Elijah the Prophet and His Mission*, page 32).

Our sons and daughters should be helped to understand that "marriage is ordained of God," as stated in the 49th section of the Doctrine and Covenants. Marriage is designed for noble and lofty purposes, the chief of which is to bring forth children in honor and to teach them to love the Lord. The sacredness and decency of marriage must be impressed upon our boys and girls. Thoughtless, hasty marriages usually flounder in regrets and sorrow. Therefore we must advocate high standards of courtship, the choosing of mates with similar standards and comparable religious views.

SPEAKING to a large audience of young people assembled in the tabernacle a few years ago, President J. Reuben Clark, Jr. of the First Presidency gave this warning:

You young people are trifling with your divine destiny, you are treating lightly a great commandment, you are casting aside as dross the greatest opportunity that comes into your life, when you fail or refuse to be married in our temples where husband and wife may be sealed for time and for all eternity by the man bearing the Holy Priesthood of God. A civil marriage — and that is all that any marriage is that is performed outside the temple — merely legalizes marital relationship. It has none of the effects of a sealing for time and eternity.

If you young people think enough of one another to marry at all, you should love one another enough to wish to perpetuate your association forever. If you do not think enough of one another for that, you may well hesitate long before you go forward in life otherwise.

The situation is not changed by having your bishop or president of your stake or some ex-bishop friend, or like person, perform the ceremony for time. All these are civil marriages only.

When two souls have a true regard for each other, a genuine affection — not merely that which is sometimes called love, but which is merely physical attraction — when they are really united in spirit with the same lofty ideals and standards, loving each other, trusting each other, having respect and admiration for each other, with sincere recognition of virtue and honor, loving the

good and the beautiful, having a disposition and a firm desire to avoid the weaknesses of the mortal flesh; when such people are thus joined together and sealed according to the ordinances and ceremony which the Lord has instituted, there is something reassuring and joyous in the thought that though death may part them, yet in the resurrection they shall come forth and enjoy the fulness of the blessings of the family relationship.

These living souls will go on increasing in that affection and love and admiration and power and dominion and even to exaltation. Their family will continue forever. There will be no more parting because there will be no more death. Happiness and joy will abound. They will find themselves in the presence of God, the Father, and of Christ, the Son, and holy beings of that degree. They will associate and participate in all that is good and great and elevating, and all eternity will be opened to them, and they will comprehend the workings and the designs of God, and the mysteries of God will be unfolded unto them. They will, in fact, live in a state of never-ending happiness.

Of course, these blessings are realized only when we seek them and, as the Lord has said, "When ye abide in my covenant." My what disappointment, what regret, what remorse, will be felt by those who, because of neglect or indifference, fail or refuse to enter into the marriage covenant according to the way God has designed it! But those who receive these powers in worthiness, and abide by them, shall arise when the Lord shall call them, and they will be Christ's at his coming. In the words of President Charles W. Penrose:

> . . . he will call our sleeping dust to life, and they will (still) be joined together, not only in spirit and body, but as happy parents they will come together again, standing at the head of their posterity as Adam and Eve will stand at the head of the multitude who are quickened and raised from the dead.

Whom will you marry? Where will you marry? Where will you live after you die? These are questions which each individual must answer. But the Lord has given a plan for eternal success and happiness.

This is the great day of temple building in the Church. Because of the deep concern of the First Presidency, three temples have been built in foreign lands within the past three years in addition to the beautiful one erected in Los Angeles, California. Our beloved President David O. McKay has traveled many thousands of miles to dedicate these sacred and holy temples that the blessings of the Lord may be poured forth upon the saints, making possible, even for those in many foreign countries, to become endowed and sealed as families forevermore. Let us take hold of our blessings "while the day lasts."

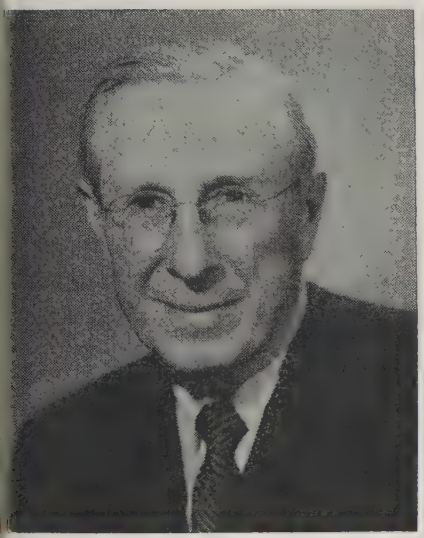
In Memoriam—
Elder Clifford Earle Young

Assistant to the Council of the Twelve

(December 7, 1883 - August 21, 1958)

Elder S. Dilworth Young

Of the First Council of Seventy



ELDER CLIFFORD EARLE YOUNG

IN his early years Clifford Earle Young was that rare type of man who is loved by his nieces and nephews. Somehow we were always treated by him as though we were his age. He had pet nicknames for each of us. Perhaps there was some characteristic in us which excited his humor or his imagination, and the name was tacked on. We always knew that they were "love" names. They were always spoken with a caress in the voice.

He went out of his way to take us with him to the small farm his father owned or up at Mountain Dell, the summer camping place. He might have more often taken those his own age, but he usually didn't. And we were content to go and just be with him. He didn't confine this practice to his relatives. He often took boys of his ward, too.

Later, he took on a man's responsibilities, but he kept up the relationship. Everyone of us felt free to go to him with joys, sorrows, troubles, triumphs.

When he married Edith Grant the most happy of all were his small relatives. All of us knew we would like her because he did—and none were disappointed. She took his supporters to her heart and treated them as he had done.

In one of his major decisions he decided to cast his lot with the people of American Fork, Utah. He had a good opportunity offered him by a Salt Lake firm, but he saw in that town his best place to serve. What he had done for his young relatives in Salt Lake, he enlarged and carried forward in his new home. Reading about the many civic and Church offices he held, one realizes that he meant to serve, and he proved his desires by his works. He was early recognized and accepted there as an honest, truthful, courageous leader. He spoke his mind, sometimes sharply, but his acts dulled the edge of the words. He

sometimes reproved a man for his foolish decisions, and at the same time, protected him financially while that person could work out a better way to solve the problem.

I doubt if there is an instance where a person in need of help and willing to stand up to the responsibility, failed to get aid from Clifford Young.

I have been to stake quarterly conferences following his visits of a few months previous. Universally people have spoken of his warm humanity, his humble reticence at being a burden, his kindly conversation, his sage advice, his sweet spirit. Each stake has been better able to receive of the Spirit by his visit.

Like the other members of his family, he loved to read good books. He could not endure poorly written expressions, but noble observations on the people of our lives and times, well-written, were a passion with him. During the past two years he was especially taken up with an extensive study of Abraham Lincoln, but all the while this was going on, one would find on his reading table the latest books on politics, government, biography, and history. From all of these he gleaned the portions that were truth and applied them to his life.

Most of all, he was true to a self-imposed trust to see that his sisters, unable to care for themselves, should not want. When he was stricken with what is ordinarily a quickly fatal disease, he prayed with all his heart that he might be spared to finish that task. We believe the Lord heard and granted the request.

He was a noble man of noble parents. His family, his kinfolk, and his friends will gain many lessons from his life—and will hold dear his memory.

At Twilight

Sylvia Probst Young

So often when I see an evening sky,
Or some high hill bathed by a lingering ray
Of sunlight; when long shadows gently bring
The close of day—

So often then, I think of you, dear one,
Who loved the eventide, and you must know
From you I learned to mark the shadowed light,
The crimson afterglow—

When birds have gone to rest and when the night
Is ushered in one by one, lone, crystal star,
So often then I think that you are near—
I hope you are.

Elen Louise Wallace Madsen Appointed Second Counselor in the General Presidency of Relief Society

Marianne C. Sharp

Counselor, General Presidency of Relief Society

ELEN LOUISE WALLACE MADSEN

ON August 11, 1958, Elen Louise Wallace Madsen was called to be Second Counselor in the General Presidency of Relief Society to fill the vacancy occasioned by Helen Woodruff Anderson being called to serve a mission with her husband, Alexander P. Anderson, who was named president of the New Zealand South Mission.

Louise Madsen is well trained and qualified to accept the heavy responsibilities of her new position. She has served on the General Board since December 1947. Throughout those past eleven years she has had the wholehearted support and cooperative help of her husband, Francis Armstrong Madsen (President of the Madsen Furniture Company of Salt Lake and Ogden, Utah) and of her five children—Francis A. Jr., Mary Louise (Mrs. Ben E. Rawlings), Robert Ashley, Richard Harper, and Peter William. At the present time three of the sons are in the Armed Forces. There are six grandchildren in this closely knit family. The spirit of the gospel radiates from it as it guides and directs the family living.

Both Mr. and Mrs. Madsen have rich pioneer heritages. Mrs. Madsen's father was Ashley Harper Wallace, youngest son of Patriarch Henry Wallace. Her mother, Claribel Louise Woods, was a granddaughter of Parley P. Pratt. Her grandfather, Francis Charles Woods, assisted Brother Joseph Ridges in building the Salt Lake Tabernacle organ. Mr. Madsen's paternal grandfather was Peter William Madsen, and his maternal grandfather was the well known early day business leader, Francis Armstrong.

Mrs. Madsen has manifested integrity, ability, and devotion to the Church throughout her life. She is of a studious nature, and after graduating from the Latter-day Saints College continued her studies at the University of Utah. In her earlier years she served on the Mt. Ogden Stake Primary Board, as a teacher in Junior Seminary, and a leader of the Gleaner Girls of the Twelfth Ward, Emigration Stake, when her husband was the bishop. Louise was president of the Emigration Stake Relief Society at the time she was called to the General Board.

Previously she had served in both the literature and theology departments of Relief Society. Her work on the General Board has been marked by untiring application to every assignment which has been given her. She has served on nearly every General Board committee and has magnified her office.

Louise Madsen has endeared herself not only to the General Board members with whom she has worked so closely; but her sweet, gracious personality, her humility, and testimony have brought her close to the sisters in the stakes whom she has visited on conventions and special assignments. The happiness and humility with which she has accepted this new calling are evidence of her own strength and her acceptance and reliance on the inspired words of Nephi, "For I know that the Lord giveth no commandment unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."

Louise Madsen will accomplish this latest assignment with distinction to herself and to her beloved Relief Society.

Nostalgic Balm

Elizabeth MacDougall

There grows beside a desert cabin door
On western plain, a morning-glory vine.
Each day a sun-browned woman bends before
The struggling plant, as if it were a shrine.
The souvenir of all she counted best
Resents the alien soil from which it drew
Scant nourishment. Its root gropes deep in quest
Of prime New England loam, its parents knew.
The woman, yielding not to nature's ban,
Caresses leaf and bloom through homesick tears.
This transferred bit of "home" has bridged the span
Of desert miles to girlhood's cherished years.
Her heart finds balm for its nostalgic pain
As she visions, here, a vine-wreathed door in Maine.

Helen Woodruff Anderson Released as Second Counselor in the General Presidency of Relief Society

Belle S. Spafford

General President of Relief Society

HELEN W. ANDERSON

THE General Board of Relief Society announces that on August 11, 1958, Helen Woodruff Anderson was released as Second Counselor in the General Presidency and as a member of the General Board, necessitated by a call to serve with her husband, Brother Alexander P. Anderson, who was appointed by the First Presidency to preside over the New Zealand South Mission.

Sister Anderson has given long and valued service to Relief Society in ward, stake, and General Board capacities. She has won the love and esteem of the sisters with whom she has associated wherever her Relief Society activities have taken her. While she will be greatly missed by her present associates, all rejoice that one so able, experienced, understanding, and gracious has been called to lead the sisters and guide the work of Relief Society under the direction of the Priesthood in that faraway mission of the Church.

Sister Anderson was called to the General Board September 26, 1950. She was serving as Big Cottonwood Stake Relief Society president at the time of her call and also as assistant group leader of the Relief Society Presidents' Department at the Jordan Valley Region bi-monthly welfare meetings. Her wide experience in Relief Society, her native endowments, her training in the field of home economics, her firm testimony of the gospel, and her dependable devotion to the work of the Church contributed toward eminently qualifying her for her position on the General Board.

When a vacancy occurred in the General Presidency, Sister Anderson was a logical choice to fill this high office. She was appointed Second Counselor in the General Presidency by the First Presidency on January 2, 1957. She has met the responsibilities of this position with characteristic devotion, ability, and with unusual sensitiveness to the diversified and exacting requirements of it. She has also shown a quick sensibility to the interests and responsibilities of her associates in the Presidency.

Her special division of responsibility in the General Presidency has

been the work meeting program and the annual stake Relief Society conventions. She has had supervision of the Mormon Handicraft Shop, instituting some new features. As a member of the General Presidency, she has served as an advisory member of the General Church Welfare Committee, a member of its clothing committee, and also a member of the Deseret Industries Committee. She has also been chairman of the General Board Committee assigned to assist with taking inventories at the general Church Welfare storehouse.

To all of her work Sister Anderson has given a judicious, quiet strength and a spirit of devoted service. She has been a valued and beloved counselor.

Her service to Relief Society is by no means terminated by her call to the New Zealand South Mission; it is merely transferred to a new field of labor, where her many virtues and qualifications will be a blessing to the sisters and will advance the work of the Relief Society there.

Her associates of the General Board wish for her in her new field of service happiness, and the choice blessings of the Lord.

Fall Fantasy

Annie Atkin Tanner

This autumn day is a soft, blue shawl,
To wrap around my shoulders,
While I recall
Golden cottonwood trees
Standing by a river.
Scarlet maple-banners swaying
On a mountainside,
And a huge cream-cake cloud
In the sky.

I would keep these precious moments
Of remembering
Purple-mist, curtains floating
Just below a yellow moon;
Daring brown night-birds
Singing out of tune
With talking streams,
And the smile of a little girl
When she dreams
Of lovely, white meadowsweet
Tied with moonbeams.

Josef Muench

OSSIPEE RIVER IN THE WHITE MOUNTAINS OF NEW HAMPSHIRE

Blue Spruces

Eva Willes Wangsgaard

Blue spruces love the darkness, some small part
Of every night clings to their limbs and keeps
Behind the pungent greenness, near the heart,
To hide from sun until the long day sleeps.
Hear how the inverse rapids of the wind
Are climbing curves, the pattern of long blowing,
Seeking the reaches where the skies rescind
The trees' resistance into even flowing.
And still the scraps of night escape the sun
In versatile dark chambers under fronds
Which leap with wind yet cover every one,
Each purple fragment cool as autumn ponds.
The spruces stand in sun, high, cruelly bright,
But jealously they shield their pools of night.

The New Zealand South Mission

Preston R. Nibley

Assistant Church Historian

THE First Presidency announced, in the Church Section of *The Deseret News*, under date of May 31, 1958, that the New Zealand Mission would be divided and that a new mission would be formed, to be known as the New Zealand South Mission. New headquarters, including a home and office, are to be established at Wellington. The mission will include all of the South Island and the southern part of the North Island. The exact boundaries are yet to be determined.

It has been estimated that there are now approximately 6,200 members of the Church who will be located in the new mission. Alexander P. Anderson of Salt Lake City has been chosen as the first president of the New Zealand South Mission.

Elder Anderson served in the New Zealand Mission in 1920-1922, where he was a member of the faculty of the Maori Agricultural College. Many of the students from New Zealand and other islands of the South Pacific who were students at that time are now civic, educational, and religious leaders in their communities.

Brother and Sister Anderson (Helen Woodruff Anderson) will assume their duties at Wellington during the latter part of August. Sister Anderson,

Photograph by W. B. Mendenhall

CITY OF WELLINGTON ON NORTH ISLAND, NEW ZEALAND

Photograph by W. B. Mendenhall

WAITAKI RIVER, SOUTH ISLAND, NEW ZEALAND

who was serving as the Second Counselor in the General Presidency of Relief Society at the time of her husband's call to the mission presidency, will be the new president of the New Zealand South Mission Relief Society.

Note: The cover for this *Magazine* "Scene on the West Coast of South Island, New Zealand," is reproduced from a photograph by Wendell B. Mendenhall. See also "Recipes From the New Zealand South Mission," supplied by Wealtha S. Mendenhall, page 666.

Homecoming

Florence A. Clark

The mountain has not changed its hump,
Its scars of white, its spurs of green,
And still the yellow aspen climb
Along its ridge to heights unseen.

The little town now sprawls around
The mountain's everlasting base,
Yet still I find within its walls
The solace of a blessed place.

Far better to return than leave,
And going home is full of grace
In autumn when a golden wish
Brings back a long-remembered face.

Practical Nursing, a Dignified Lifetime Career

Maria Johnson, R.N., B.S.

Utah State Consultant for Practical Nurse Education
Formerly Head of Department of Practical Nursing,
Central Utah Vocational School, Provo, Utah
Director of Nursing Service and School of Nursing,
Dr. W. H. Grove's Latter-day Saints Hospital,
Salt Lake City, Utah

AMONG vocations for women, practical nursing has forged ahead as one with a future that offers income, security, and great satisfaction.

Today there are two general types of nurses providing nursing care in hospitals and health agencies, the professional or registered nurse and the trained practical nurse. This trained practical nurse is not to be confused with the practical nurse of yesterday, who may have completed a short course in nursing or may have been untrained, having picked up some nursing skills as she cared for her own family or gave a helping hand to a neighbor.

Many factors in our society have combined to make an increased number of nurses, both professional and practical, essential to the health of our communities and nation. Today there are 430,000 active registered nurses, yet 50,000 more are needed. A recent survey showed two and one-half million people, one out of every sixty Americans, receiving some kind of nursing care daily.

To help solve the vital need for nurses, practical nursing schools have been established. These schools provide an approved educational program in which the student is prepared to share in the care of the sick, in rehabilitation, and in the prevention of illness. Upon graduation she takes her place as a highly respected member of the health team, working with and under the supervision of a registered nurse or doctor, in providing nursing care in hospitals, in homes, in doctors' offices, and in public health agencies. She is prepared for her job and has the confidence of the public and those with whom she works.

These approved schools, unknown before World War II, now number 500 and every state and territory has a licensing law.

The National Association for Practical Nurse Education, the National League for Nursing, the American Nurses' Association, and the United States Office of Education have worked together to promote sound educational programs. Standards have been set up and curriculum guides prepared to help the schools meet basic requirements for preparing practical nurses to take their place on the nursing team. Most of these programs are for twelve full months. A few require eighteen months.

The confidence the public has come to have in these graduates, is

demonstrated by an Act of Congress in 1956, which made financial help available to states to expand and improve practical nursing schools. These programs also have the approval of the Relief Society of The Church of Jesus Christ of Latter-day Saints. The General Board has always been deeply interested in helping meet the nursing needs of society. For many years it sponsored nursing courses to prepare women for nursing in the home, and it also provided a loan fund to encourage those who wished to enroll in a professional nursing school. It is now giving 100 per cent support to our approved schools, and in many areas has encouraged recruitment of students as an important Relief Society project.

If one wants to be a trained practical nurse she must choose a school approved by the accrediting board for nursing in the state. Accreditation by the National Association for Practical Nurse Education will add stature to the program. Correspondence courses are *not* approved.

Upon completion of the course the student takes the state licensing examination, and if she passes successfully, she will receive a certificate entitling her to practice in the state as a Licensed Practical Nurse. Some states use the title Licensed Vocational Nurse. Licensure is not only a certificate of achievement for the nurse; but, more important, it protects the public from the incompetent by certifying the person is qualified for her work. Only graduates of approved schools may take the licensing examination.

THESE schools are open to women (some to men) seventeen to fifty years of age. Practical nursing provides many opportunities for the young high school graduate who does not plan to go to college and to thousands of qualified women in the older age brackets. High school graduation is not required of the mature woman who may have dropped out of high school for marriage or other reasons, yet who is intelligent and brings to nursing a wealth of experience and mature understanding. The educational background of students in these programs will vary from two years of high school to college graduation. Today there are numerous women in the prime of life who either need or desire employment. Some may need to earn a living, others are seeking an outlet for their interests and abilities.

Whether the practical nurse is a young girl or a mature woman, she is finding her chosen vocation to be varied and challenging. One year of intensive training in an approved school has prepared her for state licensing and opened the door to a dignified lifetime career. Above all else she is finding her richest reward—satisfaction and happiness that come from knowing that she is needed.

A list of approved schools for Practical Nursing may be obtained from:

National Association for Practical Nurse Education, 654 Madison Avenue, New York 21, N. Y., or

Committee on Careers in Nursing, 2 Park Avenue, New York 16, N. Y.

Sixty Years Ago

Excerpts From the *Woman's Exponent*, October 1, and October 15, 1898

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

THE GENERAL CONFERENCE: The sermons and instructions during the conference have been particularly spiritual in their character. . . . The great need of faith in God has been one of the strong points in all the teaching given, and the need of a living and abiding testimony of the truth of the gospel as revealed in this last dispensation . . . and the future awaiting those who remained faithful. . . . A feeling of serenity and of faith abides with the saints. . . .

—Editorial

THE SILK INDUSTRY: Ages have demonstrated that immense wealth has been produced by sericulture. The Chinese and Japanese date back thousands of years the existence of this wonderful industry which has furnished the most costly and ornamental clothing the world has ever worn, even royalty itself owes its richness of attire . . . to a worm so forbidding to some of our more refined ladies, as to become repulsive to the sight. And yet this worm is the producer of all the silk in the world.

—Elizabeth Packard

ETERNITY

. . . Still on in the dim prospective, in the solemn march of time,
We read the story of Light and Love struggling up to a height sublime.
Eternity looms before us: Shall Humanity's dream come true?
Ah, yes, for the trend of the Soul mounts on with deathless life in view!

—Ruby Lamont

SUMMIT STAKE RELIEF SOCIETY CONFERENCE: Counselor Ruth M. Pack addressed the sisters, advising them to build good granaries and lay up wheat . . . ; work in the time thereof then your duties will be easy. Get the Spirit of God, have your lamps trimmed and burning, that you may be prepared for whatever is before you. It is a grand thing to be a Latter-day Saint. We have to do our work in this dispensation to prepare for the future. . . .

—Mary L. Woolstenhulme, Sec.

PUBLIC SPEAKER: When you talk or read to a congregation . . . don't hide your face behind a book or down in your hands, but lift up your head so that your voice may go out clear and distinct to the hearers.

—(Mrs.) Dr. E. S. Barney

A WOMAN EDITOR AND PUBLISHER: Mrs. Ellen Louise Demorest, founder of *Demorest's Monthly Magazine*, died recently in New York City. Mrs. Demorest had been actively engaged for many years in philanthropic and temperance work and in publishing the magazine and other literary and fashionable periodicals.

—News Note

Woman's Sphere

Ramona W. Cannon

FOUR women have been selected by Queen Elizabeth, with the approval of her ministers, to take their seats in the House of Lords in November 1958: Dame Katherine Elliott, fifty-five, former delegate to the United Nations and Chairman of the Advisory Committee on Child Care for Scotland; Barbara Frances Wootton, sixty-one, economist, former professor of social studies, University of London; Baroness Ravensdale, sixty-two, Vice-President of the National Association of Girls' Clubs and Mixed Clubs; Stella, Dowager Marchioness of Reading, sixty-three, founder of the Women's Voluntary Service for Civil Defense. The Marchioness of Reading visited Salt Lake City in June and was entertained at a reception by the General Board of Relief Society in the Relief Society Building.

BERTHA MAHONEY MILLER and Elinor Whitney Field are editors of *Caldecott Medal Books: 1938-1957*, which give biographical sketches, with delightful illustrations by the illustrators of children's books who have received the annual Caldecott medal for the picture book judged most distinguished by the Children's Library Association.

MRS. DEAN LEFEVRE, of Panguitch, Utah, who supervises the school lunch program for Garfield County school district, was the 1957 national winner of the American School Food Service Association award. She was cited for making "the most outstanding contribution to the goals of the school lunch program in a local situation." Left-over government commodities, such as dried eggs, peanut butter, and canned figs were going begging—disliked by the children. Mrs. Lefevre supplied recipes to use them all in puddings, cookies, and breads.

MRS. GITA SHENOUDA is the first Egyptian woman to practice interior decoration. She studied her profession for four years in New York City and upon her return to her native land, she participated with her husband in many decorating projects before accepting assignments for herself.

DR. SUAD AL-KASSAB is the first Iraqi woman to hold a Ph.D. degree in bio-chemistry. A homemaker and an excellent cook, Mrs. Al-Kassab combines these activities with her work as a faculty member at the Institute of Medical Research in Bagdad.

EDITORIAL

VOL. 45 OCTOBER 1958 NO. 10

Children in Relief Society

MARY sat in Relief Society meeting with David on her lap. Her two daughters were in the Relief Society nursery, but Mary wanted to keep David with her as he was still afraid of strangers. Last time she had left him in the nursery, he had been upset for the rest of the day.

Mary had chosen her seat carefully in the back so David could stand down if he wished, and not disturb the other sisters. Most of them, though, smiled at David and seemed to enjoy seeing him.

After Relief Society, Sister Parker drove Mary and the three children home. "We are so happy that you bring your children and come to Relief Society," Sister Parker confided. "We know it must be quite a rush for you to get them ready and walk over with them."

Mary gave a retrospective sigh. "Yes, it is, but I always learn so much in Relief Society and I love to meet with the women of the ward. While I iron I think about what is said at the meeting and it really helps me. . . . It spurs me on to study," Mary confessed. "It seems, I need something to make me take the time to keep studying. I could spend all my time in housework and taking care of the children —then reading something frothy. Now I read the lesson before I go to meeting and that gives me the urge to read something worthwhile when I have a chance.

"The thing that worries me, though, is keeping David with me when they have a nursery. I'm afraid some of the sisters think I should not bring him into the meeting. He is just at the age, though, when he isn't happy unless he stays with me."

Sister Parker did not speak for a minute or two. When she did she seemed to be reliving an experience of the past. "As long as you take David out when he fusses or cries, as you always do, I'm sure his little sounds or walking by your chair do not interfere with the sisters hearing and paying attention to the class leaders. The nursery is provided for the children, but when a mother has a reason, perhaps known only to herself, why she doesn't wish to place her child in the nursery, I'm sure the sisters are understanding."

"They always seem very friendly," Mary admitted. "I get so much from being in Relief Society and not worrying over David. Nan and Susan are happy in the nursery," Mary glanced at the two girls in the back seat, "and next year I think David will be, too."

Sister Parker urged, "It is my experience that it is important for a young mother with children to attend Relief Society. I remember a dear friend, Jane, many years ago. Her husband was forced to be away from his family very much because of the nature of his business. I noticed that Jane was beginning to

say that Jim was no longer in love with her, and Jim's work began to suffer because of Jane's attitude.

"One day I went over and told Jane I was coming the next week to take her and the children to Relief Society. In those days there were no nurseries and all four children sat in the meeting with us. Jane kept the baby, and the oldest boy took care of himself, looking at books. I tried to take playthings and crackers to keep the two middle ones quiet." Sister Parker laughed reminiscently. "It was quite a chore sometimes. If either of them became too noisy, Jane would take her out with the baby, so I managed to remain in the meetings most of the time.

"After a few weeks it seemed to me that the spirit of Relief Society was working on Jane. From friendships she made with women her age, she was finding out that many other husbands were absent from the home a great deal, not only on business but on Church duties as well. Jane began to see that other wives were having similar experiences and managing willingly and cheerfully. Then Jane's talent for remodeling was discovered, and soon she was kept busy helping other mothers with sewing. She became a pillar of our Relief Society," Sister Parker recalled, "and felt wanted and needed.

"After a few months Jim called on me and confided that he felt I had saved his marriage.

" 'It wasn't I, I assured him, it was Relief Society.' He often afterward bore testimony to what Relief Society had meant to their marriage."

Mary turned a grateful face toward Sister Parker as they drew up in front of her home. "I'm glad I don't have to overcome the feeling Jane had, but what you have said will help me anyway. I won't let the feeling I have about keeping David with me, deprive me of the blessing of Relief Society. Sometimes I've been tempted to drop out until the children would be in school. I'll just have more faith that the sisters will understand and keep on with the scramble to take them with me. Thank you for your encouragement and kindness, Sister Parker," Mary concluded. "With mother so far away you are a real strength to me.

"Be seeing you next week," she called back hurriedly, as Nan and Susan ran whooping around the corner out of sight.

—M. C. S.

Dessert

Maude Rubin

When every barley-field's a lemon pie,
Its yellow sweetness level in the sun—
Meringue of clouds fluffed white across the sky,
And fluted hills crust-brown, then summer's done!

Gladys Sessions Boyer Released From the General Board

IT is with regret that the General Board announces the release of Sister Gladys S. Boyer from the General Board of Relief Society due to the call and appointment in July of President and Sister Boyer to be president and matron of the London Temple.

Sister Boyer was appointed to the General Board of Relief Society on March 18, 1953, and has served valiantly on many committees, particularly the Work Meeting, Short Story and Poem Committees, and Special Programs. She also has given service as a General Board representative for many years on community sponsored organizations. Sister Boyer has brought strength to the board in her understanding of Relief Society in both stake and mission, since she formerly was president of the British Mission Relief Society and the Kolob Stake Relief Society. She has fulfilled every assignment which has been given to her on the board faithfully and well.

The sisters in the stakes whom Sister Boyer has served so devotedly join with the General Board in wishing her great joy in her important new calling.

Danger—Curve Ahead

A sleek, soft-purring convertible, a pretty girl, a handsome boy—or a carful of both—and an open road. What could be more thrilling, more desirable to the young and the young in heart!

This is a typical picture of young America today. And there's nothing wrong with the picture, no cause for concern. Or is there?

Yes, there are hazards ahead — physical and moral hazards. First, let's look at the newspapers. Here are typical headlines from just one issue: "Traffic claims three . . . all killed instantly in separate Sunday accidents." "A predawn race between two cars ended in the death of a teenager here when one of the cars went out of control on a curve. . . ."

These were not problem children: a high school senior about to graduate; a clean-cut companion, active in Church, athletics. Promising futures for these youngsters — until they failed to take the curve!

Then there are the other kind of curves too often associated with young people and automobiles: the curves of temptation, on or off the highway, which too often bring tragedy and spiritual and moral death to America's youth, curves which may throw you headlong into a spiritual or moral collision.

So, young people of the Church, watch those road signs on life's fast-moving highway: "Caution," "Narrow Bridge," "Crossing," "Curve Ahead."

So—slow down! Heed before you speed. It's your highway, your car, your hazard. You hold the steering wheel. You control the throttle. It's your life to live usefully or to spend recklessly; your life to save or lose.

BE HONEST WITH YOURSELF

Recipes From the New Zealand South Mission

Submitted by Wealtha S. Mendenhall

Trifle Supreme

⅓ c. sugar
pinch of salt
1½ tbsp. corn flour (cornstarch)
1½ c. milk
1 two-layer, eight-inch sponge cake
1 egg
1 tbsp. butter
1 tsp. vanilla
¼ c. ginger ale
¼ c. blanched, sliced almonds
raspberry jam
fruit (pineapple, passion fruit, or a banana)
½ pt. whipped cream

Mix in double boiler the sugar, salt, corn flour (cornstarch), and milk. Cook until thick, stirring often. Beat the egg and add to a portion of mixture. Then add this mixture to remaining mixture and blend all together well. Cook one minute, stirring constantly. Remove from heat, add butter and vanilla. Cool.

Have ready two layers of sponge cake, and spread each generously with raspberry jam. Place one layer in deep serving dish and moisten with ginger ale, then cover with half of the custard mixture.

Arrange a layer of fruit over the custard. Pineapple, passion fruit, or a banana would be delicious. Sprinkle the fruit with blanched sliced almonds. Spread with whipped cream.

Place the other layer of sponge cake on top and repeat with the ginger ale, custard, fruit, almonds, and whipped cream.

Whole-Wheat Scones

¾ c. white flour
½ tsp. salt
4 tsp. baking powder (level)
1¼ c. whole-wheat flour
2 tbsp. butter
1 tsp. syrup (light)
¼ c. warm water
1 egg (optional)
milk, as directed

Sift into bowl the white flour, salt, and baking powder. Add the whole-wheat flour. Different proportions of white and whole-wheat flour may be used. Add the butter and rub in with tips of fingers. Place syrup in a cup and add warm water. Fill the cup with milk and mix. Pour into flour and form into a soft dough. A little more milk may be necessary. An egg may replace some of the milk and make a lighter dough. Roll into a piece about one inch thick and cut into desired size. Bake from ten to twelve minutes in a very hot oven on a greased cookie sheet.

Homemade Yeast

¼ c. hops (generous)
1 pt. water
1 tsp. salt (scant)
⅓ c. plus 1 tbsp. sugar
½ c. flour
½ lb. potatoes

Simmer hops and water together for forty-five minutes. Strain and when lukewarm add salt, sugar, and flour. Stir to a smooth thin paste. Put in two-quart bottle and cover. Keep in warm place for two days, stirring occasionally. Boil potatoes until well done and then mash and add to the hops mixture. Leave until next day, stirring occasionally.

Hop Bread

For Sponge:

8 oz. homemade yeast mixture (above)
½ pt. water (lukewarm)
2 tbsp. sugar
1 tsp. salt
24 oz. flour

For Dough:

48 oz. flour

Mix in bowl the homemade yeast, water, flour (24 oz), salt, and sugar to make a sponge. Let the sponge remain in bowl until it bubbles and is double in amount. Then add in a center hole in the sponge mixture the additional flour (48 oz). Add enough water to make a dough of all the flour. Knead well on a board (10 minutes). Add more flour if necessary. Put back in bowl, cover, and keep in warm place until it rises again to double the amount. Knead well again and place in loaf pans. Let rise until double in amount again and bake in hot oven at 400° for fifteen minutes, then lower heat to 350° for forty-five minutes.

A Tribute to the Quilting Chairman

Colleen Pinegar

As work day begins
And the ladies start to come,
With their thimbles all poised
For the task that's to be done,

There's a very special feeling
That permeates the room,
As these housewives do assemble,
Leaving home their mop and broom.

The quilt's so very beautiful,
And you can hear the sisters say,
"I wonder who has been here first
To pin it up this way."

Yes, someone had been there
Long before they came,
To make sure it would be ready
For work day's quilting game.

She wages the battle
Of the tacks and the pins,
She struggles and stretches
And finally she wins.

Then with her task completed,
She surveys what she's done,
And, rubbing her pricked fingers,
Hopes it pleases everyone.

So, if you're a quilting chairman,
Or have been, or hope to be,
May we offer appreciation
And our gratitude to thee.

Last Campfire

Elsie McKinnon Strachan

The last of autumn burns here:
Crackle of golden stubble,
Crimson of sumac's flame,
Sun on the fruit-sweet bough;

Here, where our fire burns bright,
Smoke-quills lazily pencil
The last farewells . . . while we
Bask in the flickering now.

Silent Carillons

Mabel Law Atkinson

DIANE Tyler smiled warmly as she wrote the words:

Yes, dearest Sis, I'm very sure I'm doing the right thing. Very, very sure. I know it must seem rather queer to you, and I can just hear you saying to your Fred, "Imagine! a schoolteacher who has taught for twenty-five years falling in love like a schoolgirl!" I don't blame you, Suzanne darling, not a bit, but if you will think of me as a schoolgirl *grown up*, it will seem perfectly normal and proper, will it not? Anyway it's true, so wish me joy. You may even congratulate me when you write. I can see no reason why not. Don't you think a girl or woman who gets a good husband, should be congratulated?

Please answer the minute you get this, for since you can't come to my wedding, I would like you to write me my first letter addressed to Mrs. Richard Nordley.

I must close. Someone is knocking, and I think it is Richard.

* * * * * *

DIANE smiled as she opened the door. It was not Richard, but her brother Tom who entered and took her in his arms. For a few moments neither spoke, then he held her at arm's length, saying, "Now let me take a look at you." He scrutinized her a few seconds, then said, "Why, you're downright beautiful, Diane. You're in love, that is certain. He better be good enough, is all I have to say." He was smiling broadly.

"Oh, he is, Tom! Just wait till you meet him which should be very soon. You might even decide he is too good for me."

Tom continued, "Diane, I want you to know that I appreciate the care and love you so unselfishly gave Mother in her declining years. I am proud as proud to be your brother. I repeat, Richard better be good."

Tears threatened to overflow as Diane whispered, "Thank you, Tom. He *is* good."

The doorbell rang again, and Richard was admitted. Diane's eyes were shining as the two men shook hands after her introduction. Turning to Tom she said, "Will he do?"

Still holding Richard's hand, he answered, "Yes, Diane, he will do." Then his eyes met Richard's again and he spoke to him, "And that is saying a lot for you, for this is a wonderful girl you're getting. I couldn't begin to tell you all the reasons why everyone who knows her loves her, but will simply state that she is not just a teacher, but a mother-teacher. She has taken a motherly interest in every child she has taught. At times she has supplied the money needed for tonsil operations, eye examinations, and glasses, for toys, and even food, and for the higher education of some who would otherwise not have been able to continue their schooling. And she has financed missions for two of her boys as she calls them. You would be surprised how many of her children call her blessed." Tom turned to Diane and smiled, "There, I'll say no more. I just thought your Richard should know."

"Thanks, Tom." Diane's voice was almost a whisper.

Richard was deeply touched. "I am grateful you told me, but am not surprised. I am a very lucky man, I know." He drew Diane to him as he spoke.

AN hour later, alone in her room, Diane sat looking at her mother's wedding picture in its frame on her dresser. In the pregnant silence she spoke softly as she would have done had her mother been present.

"Little Mother, there is much I have to say to you tonight. You look so young and happy with your John, as you always spoke of Father. I know your happiness now, for after tomorrow I shall be able to say 'My Richard,' for he will be mine forever. Yes, Mother, I know he is Mary's, too. You loved Mary, Mother, remember? I shall not try to take her place in Richard's life, but to make a place of my own, and Richard's love is big and strong and tender enough for both of us and for his children.

"Just think, Mother, at last I shall have children! How I have yearned for them as Suzanne's have come to her. Now I shall have five to mother, and the youngest is only three! How I shall love them!

"Remember how you often expressed regret that you allowed me to stay home with you that winter you were so ill? You said had I kept on with my college work uninterrupted, I might have met the man and married. I did have a wonderful time that first year, didn't I, with three proposals! But remember, Mother, I have never regretted for a moment that year I had home with you. Such a sweet companionship as we had! And I'm glad for each year since that I had you with me while I have been teaching.

"Mother, I want you to know *I have not been cheated.* Richard is worth waiting for, and, while waiting, I have helped to mold the pliant minds of youth in the pattern they should go. My life has not been barren of love, for I have had the love and confidence of many mothers' children. Of course, I've wondered at times and even feared that life was passing me by, but I have been spared all bitterness by understanding and loving the children who had mothers, yet needed mothering. There are many such children, Mother, and I may yet have a child of my own."

Diane's voice was so low she could hardly hear it herself, as she continued, "Do you recall, Mother, the time you said, 'You are a good girl, Diane, and your happiness will come, sure as sure'? It has come, Mother, and I feel young and girlish, not at all like an old maid. I feel as young and beautiful within as you look. Good night Mother. Good night."

In Diane's dream she was wafted away to a quiet, blue lagoon where Richard and five children were waiting for her. Even in her dream she realized that God's spirit had been guiding her craft.

Hands

Enola Chamberlin

Hands of youth are palms and fingers,
Not yet glorified by duty.
Hands of age have met the challenge,
Have become incarnate beauty.

You Can Sew VIII.—Setting in Sleeves

Jean R. Jennings

PUTTING in a sleeve is one of the most important techniques in making a dress, suit, or coat, and should be done with great care. It is not difficult to do right if one understands the principles involved and if certain important rules are followed.

Before a sleeve is pinned in, the blouse must fit satisfactorily so that the armhole sets well. If there is any fitting fault in the area of the armhole, it will become more obvious when the sleeve is set in.

The ease at the lower part of the armhole should be approximately the same front and back when viewed from the side. With the arm down, the lowest point at the underarm seam should be about ½ inch below the armpit, so that the armhole seam allowance will not bind. A normal set-in sleeve cannot be set lower than this without causing both sleeve and dress to pull when the arm is raised.

On a basic or average sleeve, the center vertical line is placed on the lengthwise grain (Figure 1). The girth line is the top circumference of the sleeve, and front and back corners a and e normally fall on the same crosswise thread. When the sleeve is set in, this should be in a level line at the lowest point of the armhole.

The cap of the sleeve is the section above the girth line. The width of the cap refers to the widest part on the top of the arm (bd).

When setting in the sleeve, the seam line of the armscye (armhole, the tip edge of the sleeve cap) fits the seam line of the armhole of the garment. The lower half of the front armscye line of the sleeve is curved more deeply than the back to provide for easy movement (Figure 2).

Sleeves which fit at the wrist require extra length over the elbow to allow for fitting the arm. Care must be taken when fitting to have this extra fullness come exactly where the elbow bends.

To hang properly, a sleeve must be perfectly balanced from front to back. Variations in bone structure or posture may lead to some change in the balance points on the armhole of the pattern. This must be adjusted in the fitting process.

When pinning the sleeve in place, preparatory to basting or stitching, remember that the top center point marked on the sleeve matches a normally placed shoulder seam. The underarm seams of the sleeve and garment should be matched. To get the sleeve in the correct armhole, match the notches of the sleeve to those of the armhole as marked on the pattern.

Fitted sleeves are always designed from 1 to 2½ inches larger than the armhole. This is done to allow room in the sleeve cap for the fullness and movement of the upper arm. The sleeve fullness must be adjusted and eased in. Remember that the lengthwise center of the sleeve must hang straight down from the tip of the shoulder and also that the girth line must remain level.

Easing the extra fullness of the sleeve cap into the armhole of the

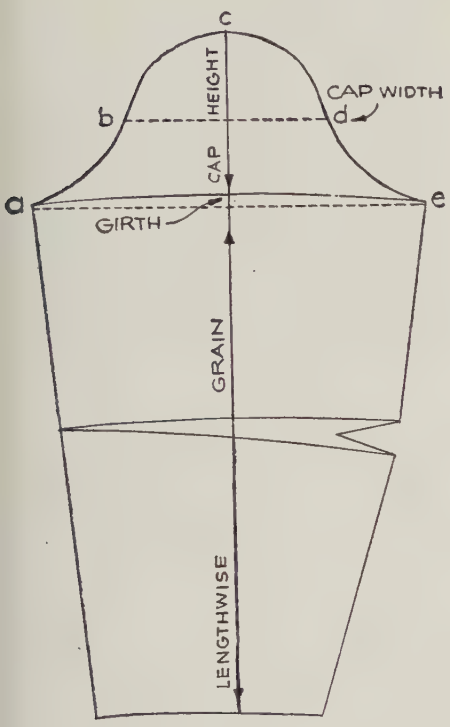


Figure 1

A sleeve, showing lengthwise grain, girth, and cap width and height.

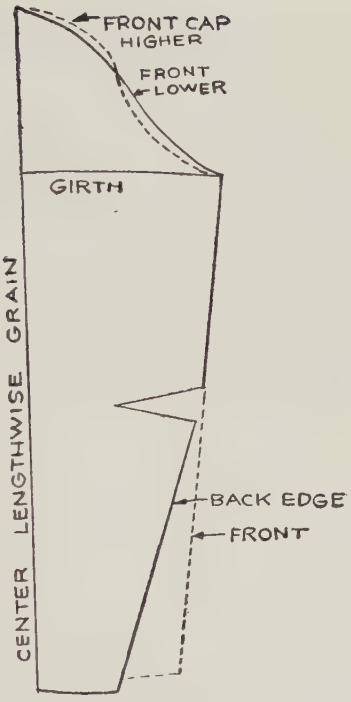


Figure 2

Comparing the front and back of a basic set-in sleeve pattern.

dress may be done in different ways. One of the easiest methods is with the use of pins, placed at the seam line so that they point toward the bottom of the sleeve (Figure 3). Match all notches and markings. Holding the sleeve toward you, place pins at notches, underarm, and shoulder seams. The lengthwise center of the sleeve must hang straight down from the tip of the shoulders.

Keep the armhole edge stretched tight and be sure to take out the full seam allowance on both sleeve and armscye at all times, except where changes have been made for purposes of fitting. Place pins as

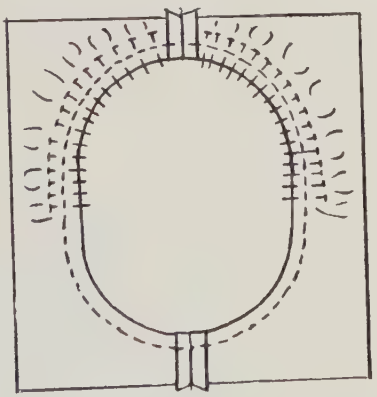


Figure 3

Showing placement of pins to ease out fullness.

close together as is necessary to ease out all fullness and make the sleeve lie flat. Baste carefully before removing pins and then check the fit of the sleeve before stitching.

When the sleeve has been properly fitted, stitch close to the basting line but never inside it, keeping the sleeve side up. Care must be taken not to allow small tucks to creep in under the presser foot during the stitching process.

When the sleeve has been stitched in place, the seam around the armhole must be pressed. For the first step press from the inside. Having the sleeve cap toward you, press around the seam edge and into the cap, shrinking out as much as possible of the fullness that has been eased in. Both seam edges are kept together. Next turn to the right side. Turn both seam allowances toward the sleeve and press very lightly over the tailor's ham to give the rounded appearance necessary to all fitted sleeves.

Baking Day

Vesta N. Lukei

The kitchen smells of morning dew
Upon the waiting earth,
And gentle springtime rain that stirred
Each hidden seed's rebirth.

The kitchen smells of summer sun,
And fragrant wheat in fields
That held the warmth of season's gold
For richest harvest yields.

The kitchen smells of grain-sweet winds.
Here spring and summer stay
Like captured treasure, like magic yeast,
On every baking day.

Erratum

Average Attendance at Literature Meetings in Annual Report, August 1958, page 535

Attention is called to the correct figures for this report:

Average Attendance at Meetings

	1957 Number	Per cent	1956 Number	Per cent	Increase
Literature	64,488	35.1	60,803	35.2	3,685

"Not to the Swift"

Chapter 4

Deone R. Sutherland

Synopsis: Julie Markham and her widowed mother live in Chicago, where Julie is studying music. Near the end of her work at the school, Julie is offered a scholarship in New York City, which her mother expects her to accept. However, Professor Craig Carlson, one of the teachers at the school has asked Julie to marry him and go out West to live. Julie promises to marry Craig.

SPRING was a series of showers that turned every growing thing into a profusion of green buds and leaves. The damp was everywhere, but it was not yet hot. Craig and Julie ate their lunches on the rocks along the beaches of Lake Michigan. Craig was busy preparing for his recital, but there was time for long, lazy walks along the paths bordering the lake while he and Julie made plans. Julie had promised her mother to talk to Professor Rossi about the scholarship. After all, he had recommended her most highly. She could not delay too long in mailing back her decision, for someone else surely would receive the opportunity most happily.

Julie had been working with Professor Rossi on Handel's *Semele*, "Oh, Sleep! Why Dost Thou Leave Me?" How she loved this stately music of Handel. Professor Rossi leaned back in his chair with his hand shading his eyes. His head ached slightly, and his wife would be most irritated if he were late getting out to the house. They were having week-end guests, and he was tired before the week-end even began. Neither he nor his wife had expected that he would end up giving endless lessons to an endless number of young people who were as egotistical in their assumption of talent and genius as he had once been himself. He rubbed his temple ever so gently with the tips of his long fingers. There had been all the preliminary concerts of promise, the good reviews. . . . What had happened to him? There were just too many of them, perhaps, all struggling to reach the top. This girl's voice was fluent, and she had a, how would you say it? a spiritual quality that was unusual. She had good technical background also.

He felt for an aspirin, but they were in his other jacket. He glanced at his watch. He was tired of hurrying. The house was too far away from the campus, but it had been easier letting his wife have her way. . . . The lesson was over; surely the girl was not going to keep him longer. She had her scholarship, what else?

"Dr. Rossi, Mother insists that I talk this over with you before I decline the scholarship. You know that Craig Carlson and I. . . . You know about his accepting the teaching position in Bradley. . . ."

Dr. Rossi was preparing his brief case for going home. He had wondered about that engagement. Naturally he had assumed she would not hesitate to wait a few years before marrying, now that she had the scholarship. He looked a little more closely at the girl. Well, the world was full of surprises. The Mama was the one to worry about. His own Mama had been so full of

ambition for him. Perhaps too much ambition made for unhappiness. This blossom of a girl was asking him to solve her problems. He could laugh at that, all right. No, he would give her no comfort; let each one decide for himself.

Julie watched Dr. Rossi hurry down the stairs. She was going to wait for Craig. She leaned against the bannister and felt nostalgic about leaving the old music building in such a short time. Poor Dr. Rossi. He seemed such an unhappy man. Craig would never be like that. Craig loved teaching. Craig was really interested in other people. Well, she had kept her promise to her mother. It had been awful for a moment. She thought Dr. Rossi might have been really provoked about her decision, but he had seemed quite indifferent at the end.

A door slammed somewhere, and the sound of Craig's feet was on the stairs. She held the back of her hand against her throat for a moment. He must be able to see her heart beating there, she thought. In a moment he was at her side, and hand in hand they left the building behind them.

CRAIG'S parents came for the graduation and took many pictures. Julie's mother snapped her and Craig. Julie wanted colored film of Craig, for his gown had the beautiful hood signifying a doctor's degree in music.

Julie was delighted with Craig's family. They seemed the most natural people in the world, and she felt at home with them immediately. They came to the Markham's for dinner, and Julie's mother agreed that they were very fine people.

"What else could Craig's parents be?" Julie asked happily. They had driven East, and were prepared to take Julie and Craig and Julie's mother back in the car.

Julie and her mother sat preparing for the trip.

"It will be so crowded, I'm afraid," Julie's mother said. "Besides I'm not sure that I can get away from the office right now."

Julie looked dismayed. "Why, Mother, you have your vacation time coming for this year. You know you have."

Mary Markham was stitching a pink wool skirt for Julie's trousseau. She didn't look up from her sewing.

"Oh, Julie, I hope you aren't making the wrong decision. I think you ought to wait at least a year or two. Give your talent a chance. See what you can do. There just isn't the kind of money paid professional singers back West that you can get in the East, nor the opportunities. Don't you want to have a career, Julie?"

"But, Mother, I will be having a career. I'll be Craig's wife, and we both love music. We'll have that to share the rest of our lives. I'm not going to quit using my voice simply because I'm getting married."

"Julie, I'm afraid there are many frustrations ahead for you that you won't open your eyes to now."

Julie picked up some bastings and rolled them in her finger. "Mother, you aren't saying that you aren't going to the temple to see us married? I couldn't stand it if you weren't to witness my wedding; I'm your daughter. . . ."

"Julie, Julie." Mary Markham wiped the tears from her eyes. "I'm afraid to leave on a vacation right

now. I'm afraid the firm will find that they can get along very well without me. I tried to sound Mr. Thayer out about it, and he was very negative about leaving now. He thought this was an unwise time because we're unusually busy. I usually take my vacation in July, you know. I have to go on supporting myself, darling. Besides you'll have Craig's parents, and they have many relatives. We have a few out there ourselves, you know, on your Daddy's side. You'll be so busy at first, but later you can look them up. Daddy would like that. . . ." Mary's voice trailed into silence and Julie realized her mother would not be there.

* * * * *

JULIE and Craig were married on a lovely June morning, and a small reception was held later for them in Craig's home.

If only Mother could have been here for all of this, everything would have been perfect, Julie thought.

Bradley had snow-covered peaks as a backdrop, even though it was well into June. The college itself sprawled down lawn-covered hillsides. Some of the buildings were old yellow brick with climbing green ivy, and then there was a part of the campus that was new. Julie was glad the music building was still part of the older campus.

Craig drove Julie out to his grandmother's old house.

"We can live here if we like until we get ours built. If you don't like it, there are apartments and houses nearer the campus we can rent. The only advantage to this old place is that it would be rent free, and I always liked the scenery around here."

Julie looked out of the high, narrow windows. Pine trees were visible on the near mountains, and a hemlock stood almost before the front door.

"I like the scenery, too," Julie agreed. The lawn was big, and in the distance a swing dangled forlornly under an apple tree.

"Mother said she'd help with painting and stuff. She hasn't really liked to rent the house after Grandma died, and nobody seems to want to buy such an old-fashioned place. Do you want to see the bedrooms upstairs?"

They went arm in arm up the stairs. Everything was narrow about the house except the stairs. Julie slid her hand along the gleaming bannister. The wood was beautiful. If the walls were taken out between the front parlor and the dining room, there would be a lovely, huge room. And if that big old kitchen could somehow be made into a dining room, and that pantry into a small modern kitchen. . . . Julie smiled at herself. Was there ever anyone who was less prepared to make a practical wife than she? Thank goodness, she had learned to cook a little. It would be wonderful to move into their own house. Not that she minded staying with Craig's folks, she added hurriedly to herself. They were wonderful, but it would be fun to start taking care of her own home. The bedrooms were small and narrow, with high ceilings, but there were four of them.

They stood in the larger master bedroom in the front of the house looking out at the pines.

"Well, what do you think?" Craig unlocked the casement and opened

the window. Meadow larks trilled distantly.

"I'd love to move in this instant." Julie smiled at him.

"But feel the heat, and in the winter it takes a dozen blankets to keep warm. Of course, if we thought we'd be here very long, maybe something could be done about the heating." Craig's eyes were trying to tell her something.

"Oh, I'm sure it could." Julie put her arm through his and leaned her head against his shoulder. "Did you stay here much when you were small?"

Craig kissed the top of her hair. "Every summer. Grandma would be putting stuff up in bottles all the time I was here. I slept on a feather bed, and the most wonderful smells sent me to sleep and woke me up each morning. I remember. . . ."

JULIE wrote her mother about the house. They shopped for a new refrigerator and stove, but there were many things that were left in the house that Julie loved immediately. She spent most of her mornings painting. She and Craig steamed the wallpaper from the front bedroom and painted it first. This was to be their room. Julie loved the four-poster bed, and she polished the wood until it gleamed. She and Craig's mother made a new canopy out of white ruffly nylon and put up new curtains to match. Then she and Craig carried up the old walnut secretary that they had refinished from the parlor, and the room was completed.

Julie wrote of each detail to her mother. Her mother wrote that she was shipping Julie's wedding present to her.

"Oh, Craig, she mustn't send me the piano. I know how much having it has meant to her. It would be almost as if she were giving me up."

But the piano was shipped from Chicago and placed in the living room. Julie sent a check to cover the shipping costs, but the check was returned. There was no mention in any of her mother's letters concerning her vacation or when she could come West to visit them. Julie knew her mother had been hurt by her decision to give up the scholarship, but surely relations would soon be normal between them again.

"Give your mother time," Craig said gently when Julie expressed her worries. "After all, your mother is behaving much more generously and wisely than her own mother behaved toward her. Write to her about the music department, and about your singing. She's had a disappointment, at least to her way of thinking, and it will be some consolation if she knows you're singing, and people are happier for hearing you." Craig kissed the frown from her forehead and picked up his lunch. He was leaving for his first day of school.

Julie followed him to the front door and watched him back the car around and drive slowly down the road. She felt a pang of loneliness. There was the crisp feel of autumn in the air. It would be fun to be at the school today, too. She could hear again the ever-present sound of practicing, the pianos, the scales, the students in the halls between classes. She shut the front door and walked back through the house. She put Craig's dishes in the sink.

She went out in the hall and looked at herself in the gilt-edged mirror. She was still young and slender and pretty. She still looked like a college student. She went back to the dishes. It was just that she didn't have enough to do. After she'd shined the house up, she would practice until this silly mood passed.

She had written glowingly to her mother about singing duets with Craig. Julie sighed. They had sung at church; people had been kind and told them how beautiful they thought "Oh, Divine Redeemer" was. That older lady who taught school, Miss Hightowers, had said the arrangement they had used for "Teach Me to Pray" was her favorite. But perhaps her mother had been partly right; there wasn't the same excitement in her music now. Maybe she missed the admiring comments on her voice, the feeling that she had a future. Julie sat at the breakfast table again. Maybe she just needed to mature a little. She was feeling just a little under the weather, too, and perhaps that depressed her. Or maybe it was the fall. The feeling of autumn in the air always made her think she should be accomplishing things.

THERE was a gentle knock at the back door, and Julie opened it quickly. The older woman introduced herself and explained she'd knocked at the front door, but she thought she hadn't been heard.

"Come in, Sister Baer, Craig and I have left the doorbell until last because we wanted to think of something special and different that would suit this house." Julie led the way into the living room.

"It's beautiful, what you have done to this old house," Sister Baer exclaimed.

Julie was so pleased she took her visitor upstairs though only one of the bedrooms was actually finished, but Sister Baer was more than delighted with what they had done. She told Julie of the many times she had been in the house in the past. Julie showed her the bathrooms which were also finished. "Craig used most of his TV savings on these bathrooms, but most of the other redecorating has been very inexpensive because we did it ourselves during the past two, almost three months."

Julie and Sister Baer sat down in the living room.

"I've come especially to ask you to sing with our Singing Mothers in our Relief Society. I know your lovely voice can be an inspiration to the group."

Julie smiled, "I'd love coming, and I'd probably have sung with the group without a special invitation. I love singing so much."

Julie leaned back in her chair. She really did feel wretched this morning. She'd have to ask Craig about a doctor. She'd always had such good health.

Sister Baer was withdrawing a small box from her large knitting bag. "Craig loved my brownies so when he was a youngster; I thought you'd both enjoy a few."

Julie thanked her and took the box, and then felt her face grow pale as she followed Sister Baer to the door. Surely the delicious odor of brownies couldn't make her feel this awful. She put them on the table in the hall and waved goodbye. As she came back into the house, a print of Picasso's *Maternité* hanging

in the hall caught her eye. She stood staring at the picture for a long, long moment. She, Julie, was expecting a baby! Of course she was. She knelt down in the hall. "Oh, thank you, thank you. . . ." She must tell Craig. No, she wouldn't call him. She put the receiver back in the telephone cradle. She would have to wait until he came home. She didn't want to tell anything this wonderful over the phone. She sat down at the piano. After several minutes she began to finger softly Brahms' beautiful "Wiegenlied." Yes, she would practice the "Lullaby."

(*To be continued*)

Julia Sullivan Greene Enjoys Many Hobbies

AT the age of eighty-nine, Julia Sullivan Greene, Salt Lake City, Utah, still enjoys many of the hobbies which she learned as a young woman.

Her greatest joy is genealogical research and temple work, whenever she is able to go to the temple. She has written more than two thousand family group sheets and has participated in thousands of sealings.

Her handwork hobbies include quilting, crocheting, and silk and cotton embroidery.

As a young woman she was a teacher in a log schoolhouse in Idaho, where she received one dollar a month from each of her twenty pupils as a "complete" salary. She and her husband established several different homes and wherever a garden spot was available, Mrs. Greene raised flowers and vegetables. She believes that "on a half acre of good ground, one can raise vegetables for a family of six and bottle enough for winter."

For many years, Mrs. Greene served as a teacher and executive in the women's auxiliaries of the Church. She loves Relief Society work and reads every *Magazine* "all the way through."

Mrs. Greene has three children of her own and an adopted son. She is grandmother to eight and great-grandmother to one. "I have had a joyous life," she says, "and my husband and I rejoice in our family and in their accomplishments."

NOTES FROM THE FIELD

Hulda Parker, General Secretary-Treasurer

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for January 1958, page 47, and in the Relief Society *Handbook of Instructions*.

Photograph submitted by Florence S. Jacobsen

EASTERN STATES MISSION, ALBANY-HUDSON DISTRICT SINGING MOTHERS PRESENT MUSIC FOR RELIEF SOCIETY CONFERENCE, April 26, 1958

Seated in the front row (foreground) at right, right to left, District officers: Helen J. Barton, Secretary-Treasurer; Addie M. Murdock, Second Counselor; Ivinetta R. Oliver, First Counselor; Jean W. Wood, President.

Standing in the second row at the right, next to the piano, right to left: Norma R. Spencer, chorister; Norma Maughn, organist.

Florence S. Jacobsen, President, Eastern States Mission Relief Society, reports: "The Albany-Hudson District (New York), consisting of five Relief Society organizations, is one of ten districts in the Eastern States Mission. Each district Relief Society presents twice a year a complete Relief Society Convention program. At the convention held April 26, 1958, in Albany-Hudson, the Singing Mothers from all the Relief Society organizations practiced in preparation for singing at the Sunday services held during the General Authorities' tour of the mission by President Milton R. Hunter. The above picture was taken after they had just finished singing a most beautifully rendered song, at a conference where 353 members and investigators were present. We are grateful for the devotion of the outstanding Singing Mothers groups throughout the Eastern States Mission. They give unselfishly of their time and talents and lift us spiritually with their voices in song.

"Sisters from the following Relief Society organizations participated in the chorus: Albany, Schenectady, Poughkeepsie, Kingston, and Newburg."

Photograph submitted by Emma A. Hanks

GULF STATES MISSION, NORTH TEXAS DISTRICT, RELIEF SOCIETY SINGING MOTHERS

Front row, left to right: Emma A. Hanks, President, Gulf States Mission Relief Society; Ruby S. Boles, President, North Texas District Relief Society; Counselors Ethel W. Brothers and Dorothy M. Waldrop; Pauline W. Christian, chorister; Edna S. Henry, organist.

Branches represented in the chorus are: Amarillo, Borger, Dumas, Lubbock, Brownfield, Pampa, and Plainview.

Photograph submitted by Nina Beth G. Cunningham

GOODING STAKE (IDAHO) VISITING TEACHERS WHO HAVE SERVED FOR THIRTY YEARS OR MORE HONORED AT VISITING TEACHERS CONVENTION, May 10, 1958

These devoted sisters have served from thirty to fifty-two years as visiting teachers.

Insert at lower right, left to right: Maria Prescott; Theresa Larsen; Ada Erickson.

Front row, seated, left to right: Mary Byington; Martena Jensen; Rosella Jenkins; Hazel Pratt; Flavia Smith; Stella Thompson.

Second row, seated, left to right: Lou Stell Peterson; Melba Waters; Flora Chatterton; Leone Grover; Arsula Olsen; Ethel Johnson; Ella Robinson; Emily Redford; Sara Wilde.

Back row, left to right: Lydia Nielsen; Luella Packham; Ada Smith; Edna McClure; Jeanette Chandler; Anna Barrus; Elizabeth Robinson; Ella Huffaker; Jane Hepworth; Maria Hunsaker.

Not present when the picture was taken were the following sisters, who have also served more than thirty years as visiting teachers: Maria Prescott, Theresa Larsen, Madeline Hopkin, Elsie Barney, Martha Anderson, Ethel Lewis, Gloria Miller, Effie Lee, Nellie Collings, Hannah Larsen, Ada Erickson, Violet Echolt, Maggie Christensen.

Each of the visiting teachers present at the convention was given a lovely souvenir which featured the names of all the visiting teachers in the stake, the wards which they represented, and their periods of service. The souvenir also included the names of the stake and ward Relief Society presidents and printed tributes to visiting teachers.

Nina Beth G. Cunningham is president of Gooding Stake Relief Society.

Photograph submitted by Mildred B. Jarvis

MARICOPA STAKE (ARIZONA) SINGING MOTHERS PRESENT MUSIC AT STAKE TALENT FESTIVAL, May 8, 1958

Front row at left: Alta Standage, organist; Nathal Fuller, chorister; at right: LaPrele Bond, First Counselor; Mildred B. Jarvis, President.

Elaine Steele, Second Counselor, stands at the left in the second row from the back.

Sister Jarvis reports: "This is a group of some of our Singing Mothers who entertained at the Maricopa Stake Talent Festival, May 8, 1958. We had a very successful program of original songs, poems, readings, and essays, representative of talent festivals previously held in the wards. We were so proud of the efforts of our women, old and young. The development of individual talent has been a continuing project with us the last two years. The women are finding joy in responding in song, poetry, etc. as well as in arts, crafts, and handwork. We were proud also of the booths arranged by each ward to display the handiwork, arts, and crafts of their members. Refreshments were served by the stake board."

Photograph submitted by Marjorie M. Reeve

KANSAS CITY STAKE SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, April 1958

Seated at the left on the front row, left to right: Genevieve B. Moore, chorister, and Erma G. Devenport, organist.

Marjorie M. Reeve, President, Kansas City Stake Relief Society, reports that the Singing Mothers sang two numbers in the April stake quarterly conference. All Relief Society members in the stake are urged to sing.

Photograph submitted by Mona H. Brown

TWIN FALLS STAKE (IDAHO), FILER WARD, AND BUHL SECOND WARD OFFICERS AND CLASS LEADERS HONORED AT A LUNCHEON MAY 16, 1958, FOR OUTSTANDING ATTENDANCE RECORDS AT RELIEF SOCIETY MEETINGS

Seated at the table, left to right: Lila Reed and Blanche Elledge of Filer Ward; Priscilla Francis and Clara Morrison of Buhl Second Ward.

Back row, standing, left to right: (from Filer Ward) Marie Hess; Wanda Kohntopp; Muriel Damer; Jorene Lee; Mabel Peeke; Mamie Carver; Isabel Wills; Violet Hauser. (From Buhl Second Ward): Dorothy Baggett; Esther Young; Marion Hugentobler; Blanche Cox; Barbara LaPray; Jean Muirhead; Patsy Cox.

Mona H. Brown, President, Twin Falls Stake Relief Society, reports: "This is a picture of the Filer and Buhl Second Ward officers and class leaders who were recent

winners in an attendance contest held by the Twin Falls Stake Relief Society. At the beginning of the contest six months ago, the Buhl Second Ward had the lowest attendance, and the Filer Ward had the highest. It is interesting to note that the Buhl Second Ward increased the most of any ward in the stake, and Filer Ward continued to increase and remained the highest. All wards in the stake made a noticeable increase. These two wards were entertained at a luncheon prepared and served by the members of the stake board. Mary Cheney, stake work director, arranged the centerpiece, which was a small wheelbarrow painted pink and gold, and filled with lilacs and tulips. The rake, hoe, and shovel were painted gold, and the pink flower pots were sprayed with gold and filled with miniature blue flowers."

Photograph submitted by Eleanor T. Nielsen

BEN LOMOND STAKE (OGDEN, UTAH) PRESENTS PAGEANT "SHAKESPEARE IN OUR LIVES" AT CLOSING SOCIAL, May 24, 1958

Left to right: Earl B. Cragun, representing Shakespeare; Connie Huggins as Desdemona; Grace Marsden as Emilia; Wallace Budge, representing Hamlet; Lapree Taylor as Portia; Jannine Southwick as Nerissa.

Also participating were Ann Cragun as Anne; Marion Berrett as Beth; Bardine Campbell as Cathy.

Eleanor T. Nielsen, President, Ben Lomond Stake Relief Society, reports: "The pageant, written by Alberta H. Christensen of the General Board of Relief Society, was directed by Blanche Burnett, stake literature class leader, assisted by Mildred Cragun, Stake Education Counselor. The pageant was presented for the closing social, and for the conclusion of the two-year course on Shakespeare, to present once more the words of wisdom and phrases we borrow daily from Shakespeare, also to relive a few great scenes and soliloquies."

Photograph submitted by Erma L. Snowberger

WILLAMETTE STAKE (OREGON) SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, April 13, 1958

Macie Evans, the chorister, and Erma Gibson, accompanist, are standing in the center, front, left to right.

Erma L. Snowberger is president of Willamette Stake Relief Society.

Photograph submitted by Pearl A. Heaton

CACHE STAKE (UTAH), LOGAN NINTH WARD ANNIVERSARY PARTY
March 15, 1958

Lucille S. Binns, President, Logan Ninth Ward Relief Society, reports: "This social was planned around the theme *Birthdays*. Many novel and original ideas in table decorations were used on the twelve tables, each one arranged to represent a month of the year. The one hundred members and special guests were seated at tables representing their birthday months. This idea created a friendly atmosphere and informal conversation as the sisters compared birthdays and enjoyed a delicious turkey dinner prepared by chairman Melba Johnson and the following committee members: Mabel Michaelson, Verna Call, Lucinda Larsen, Rita Raymond, Ruth Mae Watkins, Carma Spencer, Veta Winget, Louise Nebeker, Annie Keetch, and LaPreal McCrary.

"Toasts and tributes to each month of the year cleverly written in verse by Carma Spencer were given by Margaret Wooliams, Afton Hansen, Elsie Hubbard, LaPreal McCrary, LuGene Sorenson, Luana Merrill, Joy Allen, Emma Felix, Lois Moser, Sylvia Loosli, Lynette Carter, and Belle Prince. Bonnis Seeholzer delighted the group with three lovely soprano solos. Her accompanist was Lynette Carter. Virginia Lee touched briefly on the true spirit of Relief Society and then introduced Ruth Croff, who related the events and organization of the first Relief Society meeting. Clara Bernston gave an informative review of the history of the Logan Ninth Ward Relief Society and paid tribute to former presidents who have passed away.

"The living past presidents of the ward are: Iris Harris, Ann Call, Pearl Heaton, Mary Noble, Stella Israelson, Helen Hickman, and Lucille Binns. They were presented with gifts and honored with tributes."

Pearl A. Heaton is president of Cache Stake Relief Society.

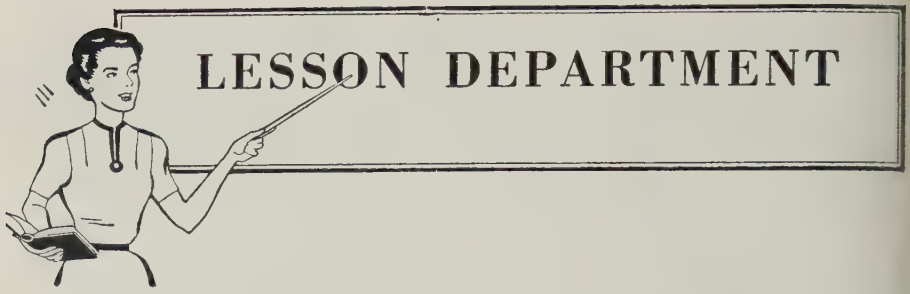
Photograph submitted by Alta H. Taylor

CALIFORNIA MISSION, YUMA DISTRICT VISITING TEACHERS HONORED AT VISITING TEACHERS CONVENTION, March 15, 1958

Left to right: Bell Miller, oldest Relief Society teacher; Mamie Scott, youngest teacher; Louise Westover, District Relief Society President; Grace Angus, District visiting teacher leader; Tasma Dansie, forty years of service; Henrietta Allen, highest per cent attendance.

Alta H. Taylor, former president, California Mission Relief Society, reports: "This district was organized into the Yuma Stake March 27, 1958, with Louise S. Westover as stake Relief Society President."

Lela Lee Udall is the recently appointed president of the California Mission Relief Society.



Theology—The Doctrine and Covenants

Lesson 12—A Message From Him Who Is Eternal

Elder Roy W. Doxey

(Text: The Doctrine and Covenants, Section 19)

For Tuesday, January 6, 1959

Objective: To indicate that by modern revelation the Lord has leavened the religious world.

Revelation to Martin Harris

REVELATIONS in The Doctrine and Covenants are better understood if information is known concerning their historical background. Although Section 19 is one of the most important doctrinal revelations received by the Prophet, we do not have specific information about its origin. In other sections of this book of scripture, we have become acquainted with some facts about Martin Harris to whom this revelation was addressed through the Prophet Joseph Smith. It is apparent from the revelation that the Lord felt the necessity to call Martin to repentance at this time. (See verses 13, 20.) Although he had received the blessing of being one of the Three Witnesses, it appears that he had yet to learn obedience and to be reminded of the suffering which comes from nonrepentance (verse 15). The reference in the last part of verse 20 to the time when the Lord withdrew his spirit from Martin, which caused him to suffer, may have reference to the time when the translated portion of The Book of Mormon was lost. (See D & C Sections 3 and 10.)

Important Doctrinal Teachings

Although Section 19 has much to say to and about Martin Harris, it is a revelation, among many others, which emphasizes important doctrinal teachings. At the outset there is revealed the truth that Jesus is the Redeemer of the world, the Great I AM or Jehovah, as he was known in the Old Testament. (See verse 1.) Because he did the will of the Father in becoming the Atoner for mankind, Jesus is able to destroy Satan and his works at the end of the world (verses 2, 3).

There follows in this revelation the familiar scriptural standard of

judgment: namely, that all men will be judged according to their works. (See D & C 19:3; Revelation 20:13.) But verses 4 through 12 make known an important doctrinal concept of the character of God. The importance of this doctrine is best indicated in the historical background in which it was given. When one knows the beliefs of Joseph Smith's period concerning hell and punishment, he is prepared to understand how the modern Prophet's theological teachings paved the way for a far nobler understanding of God than that conceived by an apostate world. It was not that Joseph Smith had discovered these theological teachings in the Bible, but rather that the Lord revealed them to him. There is another phase of this subject which is important to realize. It is that a change has come about in the Christian world relative to the doctrine of hell and punishment that, sometimes, makes it difficult for some Latter-day Saints of this generation to appreciate fully the message given by the Savior in the First Vision. Some may find it difficult to understand why the Lord would say to the inquiring boy Joseph Smith that he must join none of the churches:

> . . . for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in His sight: that those professors were all corrupt; that "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men: having a form of godliness, but they deny the power thereof (*D. H. C.* I:6).

"Christian" Doctrine Changed

That a decided change has come during the past century in Christian thinking relative to hell and punishment is well expressed by George Harris in *A Century's Change in Religion*. He says that everlasting punishment is seldom mentioned in the pulpit now (1914); that "hell" is seldom uttered. The concept of a morally ruined man has come to be considered as the character being debased, rather than of extreme physical suffering. He states that the unquenchable fire, the worm that does not die, are believed to mean corrosion and decay.

The "Abominable" Doctrine

But when did this new thought arise? Several decades after the days of Joseph Smith, even as late as the last quarter of the nineteenth century, theologians were teaching a doctrine which was an abomination in the Lord's sight. Just what was that doctrine?

Some ideas held then and to some extent today were brought to the attention of people in England as well as the United States by the Dean of Canterbury in a series of sermons delivered in Westminster Abbey, November and December 1877. In the Preface to his book *Eternal Hope*, Dr. F. W. Farrar states that the common view is (1) that at death there is passed upon every impenitent sinner an irreversible doom to endless tortures, either material or mental, of the most awful and unspeakable intensity; and (2) that this doom awaits the vast majority of mankind.

In further exposition of these common teachings, the Dean said in one of his five sermons:

> What the popular notion of hell is, you, my brethren, are all aware. Many of us were scared with it, horrified with

Otto Done

MARTIN HARRIS HOME
Wayne County, New York

it, perhaps almost maddened by it in our childhood. It is that, the moment a human being dies—at whatever age, under whatever disadvantages—his fate is sealed hopelessly and forever; and that if he die in unrepented sin, that fate is a never-ending agony, amid physical tortures the most frightful that can be imagined; so that, when we think of the future of the human race, we must conceive of "a vast and burning prison, in which the lost souls of millions and millions writhe and shriek for ever, tormented in a flame that never will be quenched." You have only to read the manuals, you have only to study the pictures published, though but rarely, by members of our own Church, and more frequently by Roman Catholics on the one hand, and some sections of Nonconformists on the other, to see that such has been and is the *common* belief of Christendom.

To illustrate the horrible concept of hell as taught in an earlier day, Dean Farrar quotes several examples, among which are these two from Jonathan Edwards:

The world will probably (!) be converted into a great lake or liquid globe of fire, in which the wicked shall be overwhelmed, which shall always be in tempest, in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads, of which they shall ever be full of a quick sense, within and without; their heads, their eyes, their tongues, their hands, their feet, their loins and their vitals shall for ever be full of a glowing, melting fire, enough to melt the very rocks and elements. Also they shall be full of the most quick and lively sense to feel the torments, not for ten millions of ages, but for ever and ever, without any end at all. . . .

An apostate "Christian" world had gone astray in fostering such teachings concerning eternal punishment and hell (spirit world). It had lost a true understanding of the relationship of God and mankind as a parent-child relationship. The understanding of the character of

God was perverted by a false concept of his plan for his children. People eventually revolted against this position by even denying the existence of and the power of Satan in the world. (See 2 Nephi, chapter 28.)

The Lord's Answer

The revelation given for Martin Harris sets forth the Lord's answer to the abominable doctrine described above as a preparation for the preaching of the true doctrine of Christ in this dispensation. Verses 4 through 12 of The Doctrine and Covenants, Section 19 follow:

> And surely every man must repent or suffer, for I, God, am endless.
>
> Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand.
>
> Nevertheless, it is not written that there shall be no end to this torment, but it is written endless torment.
>
> Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory.
>
> Wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine apostles.
>
> I speak unto you that are chosen in this thing, even as one, that you may enter into my rest.
>
> For, behold, the mystery of godliness, how great is it! For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore—
>
> Eternal punishment is God's punishment.
>
> Endless punishment is God's punishment.

How do these scriptures give one a concept of punishment and hell which brushes aside the accumulated error of many centuries? In order for man to escape the suffering caused by the misuse of his free agency, he must repent. Punishment for the unrepentant is in accordance with the demand of justice. See verses 15-19; Alma 34:14-16, but the Lord declares that there is an end to "endless torment" (D & C 19:6). In explanation of the use of "endless" and "eternal" in connection with punishment, the Lord explains in verse 7 that these adjectives are more expressive than others to ". . . work upon the hearts of the children of men, altogether for my name's glory (D & C 19:7). Then the Lord proceeds to explain further that since these expressions are his name, one should understand that it is his punishment that is administered because of wrongdoing without repentance and, therefore, it is not to be endured forever (*Ibid.*, 19:10-12, 6). In other words, as you read the terms "endless punishment" and "eternal damnation" substitute the word "God's" for "endless" and "eternal" (verse 10). In making this substitution the expressions mean that the punishment one receives following the death of the body is "God's punishment," and ". . . it is not written that there shall be no end to this torment" (verse 6).

Repentance Commanded

We are immediately informed in the revelation (D & C 19:15-19)

that if one does not repent, one's sufferings will be sore, even so much that one presently would not know of their intensity. A comparison is made with the sufferings of the Savior.

The punishment meted out to the wicked, corrupt, and unrepentant of this earth is not the kind taught by an apostate religious world. What did the Prophet Joseph Smith say was the punishment of the wicked? Here is his answer:

> There is no pain so awful as that of suspense, This is the punishment of the wicked; their doubt, anxiety and suspense cause weeping, wailing and gnashing of teeth (*D. H. C.* V:340).

> The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy and that they might have enjoyed themselves, and they are their own accusers (*Ibid.*, V:425).

Recapitulation

Summary: Whereas an apostate world taught the abominable doctrine that the fire of hell is material and that its agonies are physical agonies; that there is an everlasting damnation of suffering for all who die in a state of sin; and that the vast majority of mankind receive this condemnation, the Lord revealed that eternal punishment means God's punishment, and ". . . it is not written that there shall be no end of this torment" (verse 6). But there is a hell and there is a punishment that men may eventually be prepared to enjoy a heaven commensurate with their deeds and desires. (See Lesson 10.)

Voluntary Suffering of Jesus

Reference has already been made to verses 15 through 19 of Section 19 concerning the great suffering of the Lord in bleeding at every pore, in suffering both body and spirit, and then giving his life that man might be redeemed from his sins. Although some phases of the atonement of Jesus and his suffering were considered in Lesson 11, this revelation does express the magnitude of the cost involved in that atonement. It is probably sufficient here to remind ourselves that when we know the extent of the suffering of Jesus, we should appreciate more fully the love which he and the Father have for us in providing by the atonement an opportunity to escape from an endless misery, as subjects of Satan. (See 2 Nephi 9:6-27, especially verses 7-9, 21; Alma 42:14-15; Luke 22:44; Mosiah 3:7).

It would be impossible for anyone to describe adequately the great suffering of Jesus as he took upon himself the sins of mankind. President John Taylor has given us a description of Jesus' suffering:

> The suffering of the Son of God was not simply the suffering of personal death; for in assuming the position that He did in making an atonement for the sins of the world He bore the weight, the responsibility, and the burden of the sins of all men, which, to us, is incomprehensible. . . .
>
> Groaning beneath this concentrated load, this intense, incomprehensible pressure, this terrible exaction of Divine justice, from which feeble humanity shrank, and through the agony thus experienced sweating great drops of blood, He was led to exclaim, "Father, if it be possible, let this cup pass from me." He had wrestled with the superincumbent load in the wilderness, He had struggled against the powers of darkness that had been let loose upon him there; placed below all things,

His mind surcharged with agony and pain, lonely and apparently helpless and forsaken, in his agony the blood oozed from His pores. Thus rejected by His own, attacked by the powers of darkness, and seemingly forsaken by His God, on the cross He bowed beneath the accumulated load, and cried out in anguish, "My God, why hast thou forsaken me!" When death approached to relieve Him from His horrible position, a ray of hope appeared through the abyss of darkness with which He had been surrounded, and in a spasm of relief, seeing the bright future beyond, He said, "It is finished! Father, into thy hands I commend my spirit" (*Mediation and Atonement*, pages 146-147).

Two Plans

The benefit of the atonement for personal salvation arises out of our obedience to the laws and commandments of the gospel. The forgiveness of sins comes to us by this obedience to the ordinances of the gospel and by enduring to the end, walking in obedience to the commandments. (See 3 Nephi 27:13-21; D & C 18:22.)

When we contemplate the great love which God has for mankind in providing redemption through the plan of life and salvation, we may also exclaim with Lehi's son Jacob, as recorded in 2 Nephi, chapter 9:

> O the wisdom of God, his mercy and grace! . . .
> O how great the goodness of our God! . . .
> O how great the plan of our God! . . .
> O the greatness and the justice of our God! . . .
> O the greatness of the mercy of our God, the Holy One of Israel! . . .
> O how great the holiness of our God! . . . (2 Nephi 9:8 ff.)

On the other hand, there is the cunning plan of the evil one. In Jacob's exhortation, he reminds his brethren to:

> . . . remember the awfulness in transgressing against that Holy God, and also the awfulness of yielding to the enticings of that cunning one. Remember, to be carnally-minded is death, and to be spiritually-minded is life eternal (2 Nephi 9:39).

Do you feel as Jacob felt in expressing his gratitude to God for the Gospel Plan? Do his expressions of joy also express your sincere feeling for what the Lord has done in restoring light and truth through the Prophet Joseph Smith?

Additional Instructions to Martin Harris

In Section 19, the Lord informs Martin Harris that there are some things which are fundamentals of the gospel not yet to be taught to the world, but repentance is the principal message. (See verses 21, 31, and 32.) Some matters were too advanced for those who were yet babes in gospel understanding. The Lord, therefore, set forth what an earlier prophet had counseled concerning food suited for children contrasted with meat which is suited for those of "full age" (Hebrews 5:12-14).

Significant in Section 19 is the statement that The Book of Mormon is the Lord's word:

> . . . to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel, and look not for a Messiah to come who has already come (D & C 19:27).

A definition or clarification of an expression found in many scriptures is given in this revelation. As an example, John the Baptist prepared the way of the Lord by declaring that Jesus would follow him and ". . . baptize you with the Holy

Ghost and with fire" (Luke 3:16). Nephi taught by revelation that through the acceptance of the gospel, there:

> . . . cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel (2 Nephi 31:13).

Jesus used this expression in addressing the Nephites. (See 3 Nephi 19:18-20.) Martin Harris is told to:

> . . . declare repentance and faith on the Savior, and remission of sins by baptism, and by fire, yea, even the Holy Ghost (D & C 19:31).

In other words, water baptism plus the baptism of the Holy Ghost, or "fire," after repentance and faith, cleanse and purify in remitting sins. (See 2 Nephi 31:17.)

In closing one of the great revelations in The Doctrine and Covenants, the Lord addresses questions to Martin Harris which may be asked of many today.

> Pray always, and I will pour out my Spirit upon you, and great shall be your blessing—yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof.
>
> Behold, canst thou read this without rejoicing and lifting up thy heart for gladness?
>
> Or canst thou run about longer as a blind guide?
>
> Or canst thou be humble and meek, and conduct thyself wisely before me? Yea, come unto me thy Savior. Amen (D & C 19:38-41).

Questions for Discussion

1. Why do you think Section 19 was addressed to Martin Harris?
2. Why is it necessary for one to understand the teachings of the "Christian" world at the time this revelation was given?
3. In what way or ways has the "Christian" world changed its teachings since the days of Joseph Smith?
4. Why have the prophets used the terms "eternal damnation," "endless torment," and similar expressions?
5. Explain the "two plans" mentioned in this lesson.
6. What is meant by the expression: "They cannot bear meat now, but milk they must receive"?
7. What does this lesson contribute to an understanding of the scriptural expression: "Fire and the Holy Ghost"?

October Wheatfields

Ethel Jacobson

Burnished long through summer heat
Is the wheat.
And now, as day in brilliance dies,
Autumn skies
Seem but reflections of the glow
Far below—
The bronze and gold spread at their feet,
This shimmer of wheat!

Visiting Teacher Messages—

Truths to Live By From The Doctrine and Covenants

Message 12—"Learn of Me, and Listen to My Words; Walk in the Meekness of My Spirit, and You Shall Have Peace in Me" (D. & C. 19:23).

Christine H. Robinson

For Tuesday, January 6, 1959

Objective: To show that the only sure way to have peace within one's soul is through learning and keeping God's teachings.

AN ancient philosopher once said: "Heap worldly gifts at the feet of foolish men. But on my head pour only the sweet waters of serenity. Give me the gifts of the untroubled mind."

Since the beginning of time, one of man's most serious quests has been for serenity and for peace within his soul.

Men can win high honors and success, they can accumulate vast wealth, and achieve great worldly conquests. Still, if they fail to obtain the peace of the untroubled mind, they can feel most inadequate and miserable. On the other hand, men may have little wealth and never achieve world acclaim nor honor, they may be robbed of their health, and caused to bear great afflictions. Yet, if they possess the great gift of peace within their souls, they of all men are most blessed.

Recently one of our fine Latter-day Saint missionaries, at the height of his effectiveness and shortly before he was to be released, was seriously stricken with polio. For months he lay in a hospital fighting to regain his health. In an adjoining bed lay another young man who, while climbing toward unusual heights in a business career, was stricken with the same dread disease. In one of their many conversations, our missionary inquired of the young business man what he would wish to have if he were granted one wish in this life. The young business man recognized the importance of the question, and asked that he be given time to think it over. After a few hours he replied:

> If you asked me that question a few months ago, my immediate answer would have been, complete health. But, now, I can see that the most desirable thing in life is to have an inner peace and a spiritual serenity such as you exhibit. I long for that which you have, a constant awareness of the Lord's loving care. If then, I were to be granted one wish, it would be for peace and tranquility within my soul.

Fortunately, not many of us must make such a sacrifice in order to learn the importance of the blessing of peace of mind. But all of us, either consciously or unconsciously, are searching for this tranquility of spirit.

In our quest for this peace many of us are either trying to escape from the conditions of our environment or are seeking for something

we do not possess. In this search, some of us have persuaded ourselves that if we obtain certain worldly goods we will find what we want. Others of us may think we can find this serenity by getting away from our environment and the things which trouble us. Whether through possession or escape, we hope to find a magic formula for peace, tranquility, and the untroubled mind.

The magic formula and the real answer to this most important search is clearly pointed out in the message in The Doctrine and Covenants (19:23) in which the Lord says:

> Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me.

In order to learn of God we must read and study the scriptures. One of the most beautiful poems ever written is the Twenty-third Psalm. In it we read: ". . . I will fear no evil: for thou art with me . . . ." Fear is a natural enemy of peace. Throughout the scriptures we are told that faith and trust in the Lord will overcome fear. The Savior of the world said: "Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid" (John 14:27). One cannot read such words without sensing the elements of calmness and serenity.

Another requirement for peace of mind, as listed in The Doctrine and Covenants, is to "listen to my words." God's words are eternal and unchanging, and when they are spoken by the Lord's chosen prophets under inspiration, they are as if God spoke them himself. Let us listen to the words of these prophets and if we listen to them we will heed their counsel.

The third requirement for inner peace is to "walk in the meekness of my spirit." When we have learned really to know the Lord by reading of him and listening to his words, then we must put these words and teachings into practice in our lives. We must try to follow the example of Jesus and strive to become more humble, loving, gentle, kind, patient, and forgiving. Then shall we walk in the meekness of his spirit.

These, then, are the requirements of inner peace as set down by our Father in heaven. It will take patient, conscientious effort on our part to fulfill these requirements. There is no short cut we can follow, nor is there a magic lamp we can rub in order to gain our desired goal. But we will find the Lord ever willing and anxious to help us in our quest. If we diligently try to follow his counsel, we shall find that serenity and peace will come into our souls. Almost before we realize it, our quest will be ended, our goal reached, and the Lord's promise fulfilled:

> And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil. 4:7).

Work Meeting—Managing a Home

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Discussion 4—Qualities of the Effective Home Manager

Vesta Barnett

For Tuesday, January 13, 1959

Objective: To point out qualifications important to an effective home manager.

IF you were applying for a position, your employer would make every effort to get an evaluation of your personal characteristics. Since you already have the most important position in the world, perhaps you can do some self-evaluating and see whether you would score a plus or a minus in these characteristics recognized to be important in the make-up of an effective home manager.

1. *Intelligence* means putting the intellect to work. One's ability to pick out the essentials of a problem, to see the situation as a whole, to use knowledge previously acquired in solving a new problem, and in reaching the goal depend upon one's intelligence. Intelligence is a comprehensive term for observing, understanding, thinking, remembering, and the ability to acquire knowledge.

2. *Enthusiasm* is another characteristic successful managers always seem to have. This quality is in part a by-product of good health, temperament, and one's conviction of the importance of the task. Enthusiasm motivates others to interest in the activity and stimulates oneself to higher levels. A sustained, lively, and healthy type of enthusiasm is preferable to an erratic type.

3. *Understanding* of human nature is an indispensable quality for successful home management. The sympathetic understanding of individual differences of members of the family is a great aid in solving problems and reducing frictions and disappointments in family life. The home manager who shows confidence in another's ability, expresses approval when work is well done, and who is consistent and fair in dealing with all problems does much toward creating happy relations in the home.

4. *Imagination* is an essential characteristic for creative experience in homemaking. It is the ability to visualize and make plans, to foresee results, to anticipate many problems before they arise.

5. *Judgment* is one of the homemaker's most priceless characteristics. Judgment is acquired through experience, and it grows slowly. It is that quality which enables one to weigh fairly the various facts in a situation and to see the problem in reasonable proportion to other problems to be faced.

6. *Perseverance* combines courage and patience. It is the quality that makes one work courageously and unremittingly for achievement. It is that quality that gives one the courage to face facts as they are and to act in full knowledge instead of blindly. It enables one to see beyond the short term goals to the

accomplishment of the more distant goals in family living.

7. *Adaptability* is that human quality that makes for flexibility in living. Much of one's ability to meet and solve daily problems depends upon one's ability to adjust to situations, demands, and changing conditions. The human environment is not static. Plans must frequently be shifted or even relinquished. Conflicts must be adjusted and difficulties overcome. Failure to meet changing conditions reflects inflexibility of mind which stifles growth and progress and causes disharmony in the home.

8. *Self-management* is the management of one's own feelings. It involves patience which denotes calm endurance, fortitude, and self-possession, especially under suffering and provocation caused by inflicted wrongs or misfortunes. The ability to take the everyday happenings of life in one's stride is a worthy characteristic to be cultivated by all. Many problems of management involve personal adjustment and relationships. Mature children usually come from homes where parents meet the problems of life in a mature way. Discouragement, worry, frustration, or a feeling of defeat may indicate poor mental health.

The homemaker, more than any other family member, sets the atmosphere in the home. The goal in all happy homes is an atmosphere of harmony and love. The mother must be calm when personal conflicts arise, as they are bound to do in every home. She should be able to handle the emotional entanglements of family members without a display of feelings.

Management is successful in so far as it places development of individuals ahead of organization and makes the process of management the means to the end, which is satisfying human experiences. The individual homemaker who would be effective in the management of her home will shape the daily plans of action to fit her own family needs and desires. When this is done, management becomes a growing, vital part of the family experience.

Discussion Thoughts

1. What are some qualities desirable in a good homemaker?
2. How can self-evaluation be of value to a homemaker?
3. When is management of a home really successful?

The Transient

Grace Ingles Frost

Summer is a transient thing,
Here today, then, fleet of wing
It speeds away tomorrow.
Leaving us to watch its flight,
It passes swiftly from our sight
And fills the heart with sorrow
For the loss of beauty shed,
Which so lavishly is spread
For us to gather at our will;
Yes, summer is a transient thing
Gay of heart and fleet of wing,
Of which we never have our fill,
Though we beg and strive to borrow
Hours from time's reckoning.

Literature — America's Literature — Meet the New World

Lesson 4—Some Puritan Women

Elder Briant S. Jacobs

(Textbook: *America's Literature*, by James D. Hart and Clarence Gohdes, Dryden Press, New York, pp. 11, 53, 54, 55-57)

For Tuesday, January 20, 1959

Objective: Through glimpses into the lives of Puritan women to acknowledge some of the common bonds which tie them to their sisters, regardless of time.

THOSE of us who have attempted to make a drawing, know how difficult is the problem of perspective, or creating on paper the illusion of space-relation among various objects. Gaining a true historical perspective is no less difficult. To stand surrounded by our living present and attempt to judge fairly each historical period, first according to its own merits, then in relation to preceding and following periods, is a task most of us have never dared to attempt. Those who have attempted it usually have been professional historians; even so, despair and frustration often have been their bedfellows.

As illustration, who realizes that by 1959 exactly the same number of years will have passed *since* the ending of the Revolutionary War as had elapsed *before* the war, starting from 1607 and Jamestown, the first permanent English settlement in the New World. To regard the distant, ancient struggle of the Founding Fathers as a halfway mark seems preposterous. Yet such is the case. And such is the difficulty in gaining a historical perspective of our own living past.

A related problem, but even knottier, might be to cite specific names as proof that, before Betsy Ross or Martha Washington, at least half the "Founding Fathers" were of the female sex. From the female names on numerous tombstones (families of ten to thirteen children were not uncommon) as well as the lovely cut and stained-glass pieces, the rubbed hardwood paneling in bedroom and parlor, the full-colored velvets and silks, the sterling silver pitchers and tableware, the distinguished oil paintings in the homes, we know that *women* were not far distant, but as for *a woman*—to name even one is difficult.

We shall consider four who were lucky enough or brave enough to add their individual names to their own word-creations (how daring can a woman be?). Mary Rowlandson and Sarah Kemble Knight recorded their thrilling outward adventures within their provincial societies; Anne Hutchinson and Anne Bradstreet left record of their own inner adventures. Upon these four women rests the burden of representing the now anonymous yet nonetheless noble women who carried their share of their nation's weight through half its history. We shall consider them in the above groupings, earliest birth date first.

Mary Rowlandson
(circa, 1635 - 1678)

Born in Lancaster, Massachusetts, Mary White married her hometown minister and settled down at that frontier village to make a home. Ten years later, on February 10, 1676, the Narragansett Indians attacked the village during a campaign of King Philip's War. Mrs. Rowlandson and her three children were carried off by the Indians and forced to live with them for almost four months. One of her three children died of exposure before her ransom money came and she was free to return home. When she wrote down her experiences we do not know; from her lengthy title it becomes apparent that her motive was identical with that of other Puritan historians: she wanted to prove anew God's care and mercy for his faithful servants. Published in Cambridge in 1682, five years after her death, her record was entitled *The Soveraignty & Goodness of God, Together With the Faithfulness of His Promises Displayed: Being a Narrative of the Captivity and Restauration of Mrs. Mary Rowlandson.* Tremendously popular in the seventeenth century, her account has been re-edited and published at least thirty times, and deservedly so, once we allow her own words—simple, direct, vivid — to speak for her.

. . . About sun-rising, hearing the noise of some guns, we looked out; several houses were burning, and the smoke ascending to heaven. There were five persons taken in one house; the father and the mother and a sucking child they knowked on the head, the other two they took away alive. . . . At length they came and beset our own house, and quickly it was the dolefulest day that ever mine eyes saw. The house stood upon edge of a hill; some of the Indians got behind the hill, others into the barn, and others behind anything that would shelter them; from all which places they shot against the house, so that the bullets seemed to fly like hail; and quickly they wounded one man among us, then another, and then a third. . . . They fired the house once with flax and hemp out of the barn, and one ventured out and quenched it, but they quickly fired it again, and that took. Now is that dreadful hour come that I have often heard of . . . but now mine eyes see it. Some of our house were fighting for their lives, others wallowing in their blood, the house on fire over our heads and the bloody heathen ready to knowk us on the head if we stirred out. Then I took my children (and one of my sisters hers) to go forth and leave the house; but as soon as we came to the door and appeared, the Indians shot so thick that the bullets rattled against the house as if one had taken an handful of stones and threw them, so that we were fain to go back. . . . But out we must go, the fire increasing, and coming always behind us roaring, and the Indians gaping before us with their guns, spears, and hatchets to devour us. . . . The bullets flying thick, one went through my side, and the same (as would seem) through the bowels and hand of my dear child in my arms. One of my elder sister's children (named William) had then his leg broken, which the Indians perceiving they knocked him on the head.

Thus were we butchered by those merciless heathen, standing amazed, with the blood running down to our heels. My sister being yet in the house, and seeing those woeful sights . . . she said, "And Lord, let me die with them"; which was no sooner said but she was struck with a bullet, and fell down dead over the threshold. I hope she is reaping the fruit of her good labors, being faithful to the service of God in her place. . . . Oh! the doleful sight that now was to behold at this house! Come, behold the works of the Lord, what desolation he has made in the earth. Of thirty-seven persons who were in this one house, none escaped either present death or a bitter captivity, save only one. . . .

I had often before this said that if the Indians should come, I should choose

Paul's Photos

ANNE HUTCHINSON

rather to be killed by them, than taken alive; but when it came to the trial, my mind changed; their glittering weapons so daunted my spirit that I chose rather to go along with those (as I may say) ravenous bears. . . . Now away we must go with those barbarous creatures, with our bodies wounded and bleeding, and our hearts no less than our bodies. . . . God was with me in a wonderful manner, carrying me along and bearing up my spirit, that it did not quite fail. One of the Indians carried my poor wounded babe upon a horse; and it went moaning all along: "I shall die, I shall die." I went on foot after it, with sorrow that cannot be expressed. . . . Oh, I may see the wonderful power of God, that my spirit did not utterly sink under my affliction; still the Lord upheld me with his gracious and merciful spirit, and we were both alive to see the light of the next morning. . . .

Such a tale creates its own power. Since she tells it in clear, dramatic detail, we feel at the scene with her. Her religious intensity, her devout faith color her words with unquestioned sincerity, as she recounts the horrors of this episode.

Sarah Kemble Knight (1661-1727)

After the death of her Boston merchant husband, this "dame of Boston—buxom, blithe, and debonair" carried on her husband's business, kept a school, did legal recordings, and ran her household. In October 1704, in her thirty-eighth year, she found it necessary to travel overland to New York, a feat almost unheard of for a woman, and sufficiently difficult for a man. Traveling alone, she completed the trip in five months. While her *Journal* is invaluable for the insight

it gives us into the daily lives of early Connecticut, its greatest contribution is Mrs. Knight herself. Her quick, absorbing eye, her ready ear for dialogue and, above all, her warm humor and enjoyment of life give a flavor to her writings far removed from the traditional caricature of the Puritan as glum, solemn, and self-righteous. Short space permits but one excerpt from her *Journal.* Her considerable skill in describing people is best seen when she takes us to a local store.

> In comes a tall country fellow, with his alfogeos [saddlebags or cheeks] full of Tobacco; for they seldom Loose their Cuds, but keep Chewing and Spitting as long as they'r eyes are open,—he advanc't to the midle of the Room, makes an Awkward Nodd, and spitting a Large deal of Aromatick Tincture, he gave a scrape with his shovel like shoo, leaving a small shovel full of dirt on the floor, made a full stop, Hugging his own pretty Body with his hands under his arms, Stood staring rown'd him, like a Catt let out of a Baskett. At last, like the creature Balaam Rode on, he opened his mouth and said: have You any Ribeinen for Hatbands to sell I pray? . . . When the Ribin is bro't and opened, Bumpkin Simpers, cryes its confounded Gay I vow; and beckning to the door, in comes Jone Tawdry, dropping about 50 curtsees, and stands by him: hee shows her the Ribin. Law You, sais shee, its right Gent, do You, take, tis dreadful pretty. . . . being accomodated they Departed. They Generally stand after they come in a great while speachless and sometimes don't say a word till they are askt what they want, which I impute to the Awe they stand in of the merchants, who they are constantly almost Indebted too; and must take what they bring without Liberty to choose for themselves; but they serve them as well, making the merchant stand long enough for their pay.

Anne Hutchinson (1591-1643)

Migrating from England in 1634, three years after Roger Williams, Mrs. Hutchinson likewise followed him from Massachusetts Bay Colony to Rhode Island in 1638. An ardent Puritan whose devotion to the eminent John Cotton was so strong that she came to New England rather than miss his sermons, she began calling friends to her home during the week to discuss the Sunday sermon.

In 1635 a law was passed making church attendance compulsory. The following year a new law required approval of both civil magistrates and church elders before a candidate for membership in the church could be accepted. In 1638 the ministers began receiving their support from community taxes. In the face of these compulsions to religious belief, Mrs. Hutchinson affirmed her right to receive her own personal revelations "of the spirit, and not by the ministry of the Lord."

This Antinomian (one who maintains that Christians are freed from the moral law by the dispensation of grace set forth in the gospel) attitude caused a Synod to be called; she was judged guilty of heresy and banished, sarcastically defined by the Puritan historian Edward Johnson as "the master-piece of Women's wit . . . backed with the sorcery of a second who had much converse with the devil." Refusing either to be silenced or to violate her spiritual integrity, she moved first to Providence, then to New York, where, five years later, she and her family were massacred by Indians. A product of the same Puritanism which disowned her, Anne Hutchinson has justly become famous for her courage and perseverance as she stood for the right as she saw it. Un-

fortunitely no written word from her pen has survived.

Anne Bradstreet (c. 1612-1672)

Freedom has ever been a personal inward state of mind and soul, never merely an outward group condition. It is fitting that the first woman in England's history who felt sufficiently free to attempt writing poetry should be, at the same time, a daughter of the Renaissance, the Reformation, a Puritan, and a New Englander. Such is Anne Bradstreet, in whom all these trends blend.

The wife of a man who served Massachusetts as colonial secretary, judge, legislator, governor, ambassador, and royal counselor, and therefore always a prominent public figure, Mrs. Bradstreet has been proved by time to be greater as a woman than as a Puritan. As a religious person she was sufficiently human and honest to record in her writings moments of doubt; as a hostess, mother of eight children, loving wife and sensitive spirit, she has few, if any, flaws, at least to the modern eye.

One of her largest accomplishments was to dare to be the first woman writing in English to record her inner self on paper where others might see and know. Perhaps, surprisingly, such action was to earn her universal respect and honor from the leading men of the colony. Cotton Mather went out of his way to praise her, and begrudging, sharp-tongued Nathaniel Ward wrote:

> It half revives my chill frost-bitten blood,
> To see a woman, once, do ought that's good;
> And chode buy [shod by] Chaucers Boots, and Homers Furrs,
> Let men look to't, least women weare the Spurs.

At her funeral, John Norton read an eulogy honoring her as the "Mirror of Her Age, Glory of her Sex, Pattern and Patron of Virtue, the truely pious, peerless and matchless Glentlewoman, Mrs. Ann Bradstreet. . . ."

Ann was reared in England surrounded by an atmosphere of wealth, a great love of learning, and strong religious devotion. At one time she had eight tutors, and throughout her life read widely from libraries within her home. Her husband was a graduate of Cambridge.

Soon after she was married, at sixteen, she came to Massachusetts, settling at Andover within sound of the Merrimac River. She experienced the double pain of finding herself a new bride, in a new land, for she wrote:

> I came into this country where I found a new world and new manners, at which my heart rose. But after I was convinced that it was the way of God, I submitted to it.

Yet often during the following years she felt herself to be an exile, both from the homeland and from complete inward peace:

> Remember, Lord, thy folk, whom thou
> To wilderness hast brought.

Most of her poetry was written before she was thirty. As we might expect, she announced her purpose in writing not "to show my skill, but to declare the Truth—not to sett forth myself, but the Glory of God." And because the Puritan fathers approved of any device which proved its usefulness by stating God's truths in a more forceful manner, they approved. This motive was more carefully followed in her long, rather tedious poems pub-

lished without her consent in 1650 and entitled in part, "The Tenth Muse lately sprung up in America; or, Several Poems, compiled with great variety of wit and learning, full of delight . . . By a gentlewoman in those parts." In these poems she followed, somewhat too slavishly, her beloved models of du Bartas, Spenser, and Sidney. It is to her shorter, more personal poems and sayings that the modern turns, as best reflecting her personality, beliefs, and poetic power. These she felt to be too personal to be made public during her lifetime. They were first published six years after her death, in 1678; three more editions were called for within the following century.

Conscientious and always soul-searching, Mrs. Bradstreet never felt entirely comfortable before her God: she felt she had not kept the commandment, ". . . Thou shalt love the Lord thy God with all thy heart. . . ." Well aware of the presumption others saw in her writing poetry, she confessed her distraction and her incompetence in the Preface to *The Tenth Muse*:

I am obnoxious to each carping tongue
Who says my hand a needle better fits;
A poet's pen all scorn I should thus wrong,
For such despite they cast on female wits.
If what I do prove well, it won't advance;
They'll say it's stol'n, or else it was by chance. . . .

Let Greeks be Greeks, and women what they are;
Men have precedency and still excel.
It is but vain unjustly to wage war;
Men can do best, and women know it well.
Pre-eminence in each and all is yours;
Yet grant some small acknowledgment of ours.

But when, in different mood, she chose to praise all women by praising Queen Elizabeth, the conviction with which she defends her sex is coupled with sharp wit:

Now say, have women worth? or have they none,
Or had they some, but with our Queen is't gone?
Nay Masculines, you have thus taxt us long.
But she, though dead, will vindicate our wrong.
Let such as say our Sex is void of Reason,
Know 'tis a Slander now, but once was Treason.

This same brilliance often characterizes her *Meditations*, written for her children in moments "when my soul hath been refreshed with consolations which the world knows not." Though many of them show how immediate her beliefs were to her, others preach a worldly wisdom even now worthy of emulation:

1. There is no object that we see, no action that we do, no good that we enjoy, no evil that we feel or fear, but we may make some spiritual advantage of all; and he that makes such improvement is wise, as well as pious.

2. Many can speak well, but few can do well. We are better scholars in the theory than the practical part, but he is a true Christian that is proficient in both.

6. The finest bread hath the least bran; the purest honey, the least wax; and the sincerest Christian, the least self-love.

9. Sweet words are like honey: a little may refresh, but too much gluts the stomach.

12. Authority without wisdom is like a heavy axe without an edge, fitter to bruise than polish.

13. The reason why Christians are so loath to exchange this world for a better is because they have more sense than faith: they see what they enjoy, they do but hope for that which is to come.

16. That house which is not often swept makes the cleanly inhabitant soon loathe it; and that heart which is not continually purifying itself is not a fit temple for the spirit of God to dwell in.

17. Few men are so humble as not to be proud of their abilities; and nothing will abase them more than this: "What hast thou, but what hast thou received? Come, give an account of thy stewardship?"

31. Iron till it be thoroughly heated is incapable to be wrought: so God sees good to cast some men into the furnace of affliction, and then beats them on His anvil into what frame He pleases.

36. Sore laborers have hard hands, and old sinners have brawny consciences.

Thus she loved her God, but not enough, for she feared death, and loss of her children and husband, much as she loved them. In her poem "Before the Birth of One of Her Children," she contemplates possible death, then in complete selflessness pleads with her husband to love her memory, and to:

Look to my little babes, my dear remains,
And if thou love thyself, or lovest me,
These oh protect from stepdam's injury.

Her mother love surges through her poem to her children written June 23, 1656, as seen in the almost whimsical image which she enlarges through almost one hundred lines as well as in the constant delight of expressing her love for them. The poem begins:

I had eight birds hatcht in one nest
Four Cocks there were, and Hens the rest,
I nurst them up with pain and care,
Nor cost nor labor did I spare,
Till at the last they felt their wing.

After characterizing each one as it left her nest she continues,

If birds could weep, then would my tears
Let others know what are my fears
Lest this my brood some harm should catch
And be surpriz'd for want of watch
Whilst pecking corn, and void of care
They fall un'wares in Fowlers snare. . . .
Long did I keep you soft and warm,
And with my wings kept off all harm. . . .
Farewell my birds, farewell adieu,
I happy am, if well with you.

Nor can one doubt the warm love she held for her husband after experiencing her simple yet moving statement of her feelings toward him, refreshing in its spontaneity and frankness, yet most sincere:

If ever two were one, then surely we;
If ever man were loved by wife, then thee;
If ever wife was happy in a man,
Compare with me, ye women, if you can.
I prize thy love more than whole mines of gold,
Or all the riches that the East doth hold.
My love is such that rivers cannot quench,
Nor aught but love from thee give recompense.
Thy love is such I can no way repay;
The heavens reward thee manifold, I pray.
Then while we live in love let's so persevere
That when we live no more we may live ever.

These, her greatest loves — children, husband, God — seemed lost temporarily as she stirred about in the cold ashes for her house burned July 10, 1666. In contrast to the black before her, her imagination warms — almost too much — to the memories of how things once were:

Here stood that trunk, and there that chest;
There lay the store I counted best;
My pleasant things in ashes lie,
And them behold no more shall I.
Under thy roof no guest shall sit,
Nor at thy table eat a bit;
No pleasant tale shall e'er be told,
Nor things recounted done of old;
No candle e'er shall shine in thee,

No bridegroom's voice e'er heard shall be.
In silence ever shalt thou lie.
Adieu, adieu; all's vanity.

Then straight I 'gan my heart to chide:
And did thy wealth on earth abide?
Didst fix thy hope on mouldering dust.
The arm of flesh didst make thy trust?
Raise up thy thoughts above the sky,
That dunghill mists away may fly.
Thou hast an house on high erect;
Framed by that mighty Architect . . .
The world no longer let me love.
My hope and treasure lie above.

Thus in Anne Bradstreet, as in thousands of others unnamed to us now, lay the great loves of humankind, reshuffled somewhat from what we can now feel, but common to women through time. Ann Bradstreet would have been the last to aspire to greatness, but in her commonness, touched with charm of personality and warmth of spirit, lies a tie common to us all.

Supplementary Reference

McCall's Magazine, January 1958, Senator John F. Kennedy, "Three Women of Courage" (Anne Hutchinson, page 55).

Thoughts for Discussion

1. Do you feel that Mary Rowlandson's account of her captivity deserved its popularity? Why or why not?
2. In acknowledging men's superiority, was Anne Bradstreet sufficiently modest? Or too modest? Why do you feel she received the praise of great men of her day?
4. Is Anne Bradstreet enough of a Puritan to be accepted as the best woman example? Why is she a Puritan at all?

Social Science—Latter-day Saint Family Life

Lesson 17—Weighed in the Balances

Elder John Farr Larson

For Tuesday, January 27, 1959

Objective: To learn of the factors which influence deviate behavior, and how they may be used advantageously in the prevention and treatment of juvenile delinquency.

LATTER-DAY Saints, with their concepts of family life and regard for human values, are vitally interested in the problems of wayward youth. Those who tread the path of perfection and exaltation move ever onward and upward and, by their faithfulness, they are blessed. But what of the one who falls from the path? May he be restored? What protection is afforded those whose walk is faltering? The Gospel Plan, given to help man overcome the enemies of his soul, contains strong influence to prevent delinquency and to restore those who have erred. It is natural, therefore, for Latter-day Saints to be interested in the causes of deviate behavior, preventive steps, and the help which is available for those who have been imprudent.

What is a delinquent child? In law, a delinquent child is one who commits an act, which, if committed by an adult, would be a crime. A crime is an act, or omission to act, constituting an offense against the community or state. A crime

may include the violation of personal rights, but the offender must answer to the public authority for his act or omission. In this lesson we shall follow no technical definition of delinquency, but rather concern ourselves broadly with wrongdoing.

The Why of Delinquency

A perplexed expression and the time-worn question "Why?" usually characterize the reaction to crime. This may be experienced by a mother or father whose child has done wrong, by those who know of the offender or his crime, and often as not, by the offender himself.

Dereliction is often perplexing, yet considerable knowledge is available on why some individuals violate the established rules of conduct. Knowledge of causes is important, for it provides helpful clues in reformation and suggests steps to keep us in the path of innocence. The causative factors of delinquency have certain characteristics, which, in summary form, are:

1. There is no *single* cause of delinquency, rather the causes are *multiple*.

2. Causes of delinquency are *personal* in the sense that a given factor will not influence two persons in exactly the same way. No two persons are alike. No two persons experience the same environment. To understand misbehavior, therefore, we must know the individual as well as his environment. An individual's behavior is also *purposeful*. Behavior from the view of the offender is rational. He generally acts to satisfy a need such as to make himself happier or more comfortable.

3. The offense is not necessarily indicative of the problem. To illustrate, the impulse to steal may come from a variety of stimulations. One child may steal to compensate for an inferiority. Another because of a lack of proper training. Many children steal to obtain the attention of a parent. Some of these children are clumsily reaching out in this way for a parental expression of love. The desire to have and possess sometimes stimulates theft. Possession of *things* gives status to some children.

Multiple causation in behavior makes it difficult to lay down specific principles which may be followed in dealing with the infringements of youth. Therefore, as we consider particular situations and problems, keep in mind that many other facets affect the individual, and that a diagnosis cannot be made without considering all of them.

Personal Factors

An important factor in behavior is the physical body. Personality conflicts often develop when physical growth fails to follow the normal course and, even with normal growth, the attendant anxieties and feelings of insecurity often produce rather serious conflicts. Some persons are embarrassed at their small stature. Others are stimulated by their strength and physique. Normal physical growth greatly affects the personality. During adolescence, for instance, when growth and social development come at such a rapid pace, most youngsters get feelings of inferiority and anxiety. Often these feelings are contributing factors in wrongdoing. Physical defects often suggest inferiority feelings and, to compensate, some persons perform acts which are deviations from rectitude.

Delinquent behavior may result from deep personal conflicts which arise in a variety of ways. The need to grow intellectually and to give expression to this drive is so strong that any attempt to thwart it, or even failure to encourage it, often results in uncommendable intellectual achievement. Mental capacity

influences behavior. Mentally superior persons are known to get into trouble because they have far too little to keep them challenged and busy. Persons of low mentality are less likely to misbehave but are easily led by others. Some, who are mentally retarded, are unable fully to sense right from wrong.

The *social development* of children primarily involves steps towards independence. This development follows a normal course with individual variations, but, when it is unduly accelerated or retarded, the probability of problems is greatly increased. The child who feels socially inadequate is often observed to seek success, of a kind, by his misdeeds.

Failure to provide a climate for *spiritual growth* diverts the individual into unwholesome activity. Spiritual growth, which comes from a close association with Deity through prayer, knowledge of God and his ways, and by living consistent with God's teachings, makes life meaningful by providing a goal. The person who has no such influence drifts easily, lacks a sense of values, and becomes actively interested in momentary pleasurable experiences, many of which are of the baser type.

The Imprint of Parents

Parents are the most vital influence in the lives of children. Parent-child relationships determine the degree of the child's respect for others and their rights, and the child's conception of right from wrong. Somewhat in reflection of the affection shown by parents, children display a warm or critical attitude toward others. A good affectional relationship with parents gives the child emotional balance. A poor one encourages unsatisfactory affectional relationships with others. These relationships often involve seriously distorted conduct. An emotionally disturbed child, the result of a poor parent-child relationship, or other stress, often turns in desperation to delinquent acts.

Parents' reaction to their child's current behavior affects the child's future behavior. Children who lack the stimulation of parents for desirable accomplishments often drift into delinquency. On the other hand, parents who place *too much* stress on success often cause children to resort to wrong behavior as a substitute, frustrated because they are unable to attain the heights demanded by parents.

Community Influences

We are greatly influenced in our lives by the community and, particularly, by those who are close around us. Most of us like to "belong" and we are thus inclined to agree with the accepted activity of others. This is the basis of the so-called "gang" spirit. When such activity differs from righteous teachings, these teachings are a deterrent to delinquent behavior if such teachings have been clear and have been made to seem important.

The commission of crime may be suggested by communication media, such as movies, television, newspapers, radio, and comic books. These media often curiously suggest that crime and violence are all right under certain circumstances. For example, the criminal is often pictured as having a fascinating life—one whose chief concern is to avoid

arrest rather than to refrain from wrongdoing.

The lack of wholesome recreational outlets and the presence of taverns, pool halls, and other such influences, often contribute to delinquency, particularly where young people are not creatively engaged.

Schools generally contribute to desirable conduct, but the school influence may also be negative. The child who fails to obtain satisfaction from school progress may, for attention, turn to unacceptable activities such as destructive acts at the school.

What to Do About Delinquency

What can we do in our role as parents, grandparents, community members, Church members, and persons interested in youth, to prevent the development of delinquent tendencies and to correct or change persons who commit delinquent acts?

Home and Family

Parents can properly teach their children. Latter-day Saints have been enjoined specifically and particularly that they must assume this responsibility. President Joseph F. Smith at one general conference admonished parents:

> Teach Your Children . . . we believe in the Lord Jesus Christ . . . that the Prophet Joseph Smith . . . was chosen and called of God to lay the foundations of the Church of Christ. . . . Teach your children to respect their neighbors . . . their bishops . . . the teachers . . . old age, gray hairs, and feeble frames. . . . Teach your children to honor the law of God and . . . country . . . to be loyal to their country, loyal to righteousness and uprightness and honor, and thereby they will grow up to be men and women choice above all the men and women of the world (*Gospel Doctrine*, Ninth Edition, Joseph F. Smith, page 293).

Parents teach, not only by telling their children what to do, but by permitting children to observe the parents' basic virtues and ideals. Parental acts are readily assimilated into the lives of children. A principle in psychiatry called "identification," a way of saying "a chip off the old block," is deeply involved in this process. Children like to "identify" with and become as their parents, generally boys identifying with their fathers and girls with their mothers. The child who observes his father removing his hat in the presence of ladies will likely do likewise.

Parents must love their children. One way is to help children meet basic needs. They need to feel comfortable in their home life, to feel an emotional environment of warmth, and to realize their parents truly love them. The child who feels unloved by his parents easily drifts into delinquent behavior. He lacks that security which ties him to the moorings of accepted behavior. Wise parents will make themselves easily accessible to comfort and counsel their children, as they meet the problems and stress of everyday living. Children who misbehave should understand that it is their behavior that parents dislike rather than themselves.

Parents can surround their children with wholesome influences. To a secure emotional environment parents must add stimulation for learning and honest thinking, as well as wholesome recreational outlets. In the words of President Joseph F. Smith:

. . . What are we doing in our homes to train our children; what to enlighten them? What to encourage them to make home their place of amusement, and a place where they may invite their friends for study or entertainment? Have we good books, games, music, and well-lighted, well-ventilated, warm rooms for their convenience and pleasure? (*Gospel Doctrine*, Ninth Edition, Joseph F. Smith, page 318).

In these times when the very cleverest are hired to promulgate sinister and low-grade ideas, parents need to be resourceful in finding good and attractive literature, music, and art for their children. Satisfaction in play is all-important in the life of a child. Versatile parents will provide ideas and opportunities for children to have wholesome fun within the home and will "cement" parent-child relationships in so doing.

The Church. The Church can play a vital role in dealing with the wrongdoer. Some of the major contributions of the Church might be summarized as follows:

1. The Church fortifies the individual against wrongdoing. This is done by teaching regard for other persons and respect for their rights; by helping young people to identify fundamental values in human behavior, as opposed to current fads; and by teaching them the true meaning of life.

2. The Church provides excellent opportunities for wholesome associations and spiritualized recreation.

3. The Church, through its leadership, provides wise counsel to Church members, encouragement to improve, and help in overcoming problems.

Because the Church is so certainly on the side of right, we cannot permit the power of its influence to be lessened by our actions nor permit confusion regarding it to enter the hearts of our children. In this respect, the following principles are suggested:

1. The Church and its teachings must be respected by parents so as to be respected by children. Parents should so conduct themselves as to leave no question that they stand squarely behind the Church and its teachings.

2. The teachings of the Church must be promulgated in such an interesting fashion that children will want the influence of the Church.

3. Church participation must not be unpleasant or used as a threat to the child. This is not to say that the consequences of wrongdoing should be withheld from the child. On the contrary, they should be taught to face squarely the realities of wrongdoing.

The Role of the Community

Membership in a community entails obligation. We can influence community environment and our influence should, therefore, be felt.

The character and variety of our amusements have so much to do with the welfare and character of our young people that they should be guarded with the utmost jealousy for the preservation of the morals and stamina of the youth of Zion (*Gospel Doctrine*, Ninth Edition, Joseph F. Smith, page 321).

We should work to eliminate places where young people can get into trouble, the "hangouts" and "dens of ill talk" and "ill thought," and all corrupt activities. We should encourage wholesome recreation and activities which provide opportunities for intellectual, social, and spiritual growth and development. We should create in each child a consciousness of a community responsibility to act in a fashion consistent with the laws of the land, the accepted culture, and the teachings of God.

Health, recreational, and educational services should be such that

each contributes to the healthy personality development of each child in the community. This implies sound planning and wise execution of plans.

Special Services for Delinquent Children

The delinquent child should be treated as society's charge, not its outcast. Such a concept contemplates a variety of diagnostic and treatment services to unravel the skein of delinquent behavior. Many professional persons are called upon in the performance of these tasks. They include doctors, lawyers, dentists, psychiatrists, psychologists, and social workers. The social work profession deserves special mention. It is this profession which provides persons trained in the undertanding and direction of human behavior. Social workers serve as probation officers, case workers, recreational and institutional workers. The best services of professionally trained persons are provided by those who have a genuine love for children and a desire to help them attain desirable goals.

In order to do a reasonably adequate job of dealing with delinquent youth, the following services are essential:

1. Juvenile Courts which have a philosophy of seeking the "Why" of behavior, and having sought and found the "Why," to apply the appropriate measures and services to restore the child to accepted behavior.

2. Good probation services. This contemplates persons professionally trained in social work, case loads which permit adequate time on each case, and adequate administrative and technical supervision of probation officers.

3. Proper detention facilities. This foresees a wholesome place, adequate supervision, and a proper philosophy. Detention is intended not as a place of punishment, but rather one of safekeeping, if needed, while awaiting appearance in court, return to home, or to protect the child against himself.

4. Specialized diagnostic and treatment facilities are needed for children who are extremely emotionally disturbed. In many communities this takes the form of a child guidance clinic, staffed with a psychiatrist, psychological and psychiatric-social work services.

5. Case work services. Delinquent children and their parents often need professional help in understanding one another. Case work services are needed for delinquent children in their own homes and for those who are placed in foster homes. The selection and supervision of a good foster home is a technical job.

6. Some delinquent children require institutional care. Such institutions should be more than places of human storage, they should be equipped to meet the special treatment and training needs of their wards.

A deterrent to the acceptance of an enlightened philosophy of dealing with delinquent behavior is the feeling that a person who commits crime should be punished. Based upon the Mosaic law of an eye for an eye and a tooth for a tooth, this view has a rational basis. One of the most effective ways of teaching is to learn realistic behavioral limits. The normal child who disobeys his parents and is punished finds punishment disagreeable and is thus impelled to conform to his parents' wishes. The child who touches a hot stove learns the foolishness of his conduct. A delinquent child, however, does not always respond in a rational way. Indeed, his delinquency itself may be an irrational response. Since delinquency stems from a variety of causes, including, in some cases, a resentment against unwise punishment or the use of

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authority, we must realize that punishment must be used *wisely* and *knowingly*, if it is to be used effectively. This rules out punishment for punishment's sake alone.

Let us not get a distorted view of our youth. That there is *too much* delinquency is undebatable. The constant publication of delinquency data has a tendency to blacken all young people. While most young people have problems, as they mature, by far the great majority of them are not only law-abiding citizens but they are making unusually commendable contributions to the communities in which they live.

Let us, therefore, approach the problems of delinquency with care and searching inquiry, with resistance against delinquent acts but with understanding of the individual, without vengeance. Let us take advantage of the things we know help prevent delinquent behavior; help each person to learn and live an acceptable pattern; and for those who do wrong, seek to provide adequate services to assist them in solving their problems. If this be our approach, our children will not be found wanting when "weighed in the balances."

Questions for Discussion

1. List some of the offenses which fall into the delinquency category? How can they be avoided?

2. Why is it important to be aware of the services available in our various communities for dealing with delinquency?

3. Why is a child's school adjustment an important factor in his behavior pattern? Discuss reading skill in particular.

4. Why do we prefer to say "children with problems" rather than "problem children" when speaking of youth who have erred?

5. How can parents "stay close" to their children?

6. Why is it important for parents to know where their children are and what they are doing at all times?

7. Discuss: Children love discipline.

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7. "Back to What Woodshed?" *Public Affairs Pamphlet*, 22 East 38th Street, New York 16, New York, (No. 232, 25 cents each).

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9. "A Style of Our Own" (dress standards), SPENCER W. KIMBALL.*

10. "Our President Speaks," DAVID O. MCKAY.*

11. "Your Coat of Armor," HAROLD B. LEE.*

12. "Strength Through Clean Living," MARK E. PETERSEN.*

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Sweet Purple

Belle W. Anderson

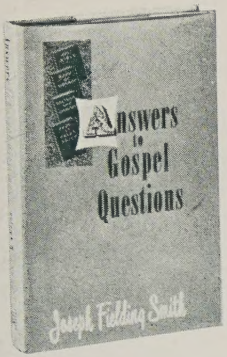
Spring is opening the lilac buds;
Back through the tinted haze,
My thoughts are turning eagerly,
To childhood's fragrant days.

To the glorious presence of friendship,
Flower of my tenderest care,
In my garden of treasured memories
It blooms forever there.

The old eight-day clock is striking,
Mother calls each one to the shrine
Of the family's living altar,
Father's prayer is inspired — divine.

Lilacs fade, like my childish dreams,
Autumn dew is falling like tears,
But the scent of the purple still lingers,
Sweet aura of happy years.

AND NOW . . . VOL. II



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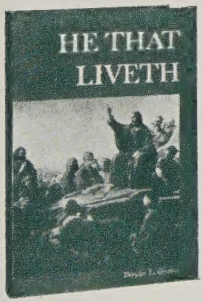

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